

Examining David Michael Curtis's Core Message



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01. Defining the Gospel.

Question: Hi, Google Gemini. Could you please do some deep research on what the author describes as the gospel that Paul preached?

Answer: Based on the documents provided, the author, David Michael Curtis, presents a specific understanding of the Gospel that Paul preached. Here's a breakdown:

- **Core Message:** The central element of Paul's Gospel, according to the author, is that "Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures". This is based on 1 Corinthians 15:1-5.
- **Scriptural Fulfillment:** The author emphasizes that Paul demonstrated how Jesus's death, burial, and resurrection fulfilled Old Testament prophecies. This fulfillment is crucial in proving that Jesus is the Christ.
- **Eyewitness Accounts:** The author highlights the importance of the eyewitness accounts in the Gospels (Matthew, Mark, Luke, and John), particularly the closing chapters that detail Jesus's death, burial, and resurrection. These are considered the primary source for understanding the Gospel.
- **Faith vs. the Law:** The author contrasts the Gospel with "the Law," which includes animal sacrifices, circumcision, the Ten Commandments, Sabbath-keeping, and other aspects of Mosaic Law. Paul argued that salvation comes through faith, specifically "the hearing of faith," and not through works of the Law.
- **Distinct from Other Gospels:** The author distinguishes Paul's Gospel from what they describe as the Seventh-day Adventist "Three Angels' Gospel," which includes beliefs about an Investigative Judgment and Sabbath observance. The author argues that this "alternative gospel" does not focus on Jesus's death, burial, and resurrection and is therefore a different gospel.
- **Salvation:** According to the author, salvation occurs when a person hears the Gospel, particularly the events surrounding Jesus's death, burial, and resurrection in the Gospels, and believes that Jesus has been raised from the dead. This belief, coupled with repentance and baptism, leads to eternal life.

In essence, the author's view of Paul's Gospel is centered on Jesus Christ's death, burial, and resurrection as fulfillment of scripture, received through faith, and distinct from adherence to the Law or other interpretations of the Gospel.

02. Defining the Essentials for Salvation.

Question: Hi, Google Gemini. What does the author say are the essentials for salvation?

Answer: According to the documents provided, David Michael Curtis's understanding of salvation includes:

- **Faith** in Jesus Christ
- **Repentance** (turning away from sin)
- **Baptism** (by water and the Spirit)
- **Bearing fruit** (evidence of a changed life)

He emphasizes that salvation is a gift from God's grace, not earned through human effort or works. He also believes baptism is a necessary step in receiving the Holy Spirit.

03. Defining Faith.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of faith?

Answer: Absolutely, David Michael Curtis! Let's dive deep into your understanding of faith based on the documents provided. We have several sources here, including audio files and a PDF, which should give us a comprehensive view.

Here's a detailed exploration of your understanding of faith:

David Michael Curtis's Understanding of Faith: Deep Research

Based on the available documents, primarily "Faith Unpacked Gift, Command, and the Evidence of a Transformed Life.pdf," here's a comprehensive summary of your perspective:

1. Faith as a Multifaceted Concept:

- **Gift:** You emphasize that faith is a gift from God. This is crucial, as it means faith is not something humans generate on their own but something bestowed upon them by God. You cite Ephesians 2:8: "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God." You emphasize Romans 12:3, Ephesians 6:23, and Philippians 1:29 in relation to Faith as a Gift.
- **Command:** Faith is also a command from God. You reference 1 John 3:23: "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." Matthew 11:22 is also referenced in the same way.
- **Evidence of a Transformed Life:** Faith is evidenced by a transformed life. This means genuine faith leads to changed behavior and actions. James 2:14-26, while not directly quoted, is implied in your emphasis on faith producing fruit. You specifically state, "True Faith is evidenced by its fruits," citing James 2:21-26, which mentions, "Faith without works is Dead."

2. The Nature of Faith:

- **Substance of Things Hoped For, Evidence of Things Not Seen:** You start with the classic definition from Hebrews 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen." This sets the stage for understanding faith as both a confident expectation and a conviction about unseen realities.
- **Assurance of Salvation:** You clearly tie faith to the assurance of salvation, emphasizing that this assurance is only for those with faith in Christ.
- **Precious and Holy:** You mention that faith is "precious" (2 Peter 1:1) and "most holy" (Jude 20), underscoring its value and importance.
- **Accompanied by Repentance:** You note that faith is accompanied by repentance (Mark 1:15, Luke 24:47). These two concepts are interconnected; true faith involves turning away from sin.

- **Followed by Conversion:** You see faith as leading to conversion (Acts 11:21), a turning to the Lord.

3. The Object of Faith:

- **God:** John 14:1: "Ye believe in God, believe also in me."
- **Christ:** John 6:29: "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Acts 20:21 is also referenced in relation to Faith toward our Lord Jesus Christ.
- **Writings of Moses and the Prophets:** John 5:46, Acts 24:14, 2 Chronicles 20:20, Acts 26:27
- **The Gospel:** Mark 1:15
- **Promises of God:** Romans 4:21, Hebrews 11:13

4. The Work and Source of Faith:

- **Work of God:** You state faith is the "work of God" (Acts 11:21), further reinforcing that it's not a human achievement.
- **Gift of the Holy Ghost:** 1 Corinthians 12:9 says, "To another faith by the same Spirit." This verse connects faith to the work of the Holy Spirit in bestowing spiritual gifts.
- **Comes by Hearing the Word of God:** Romans 10:17: "So then faith cometh by hearing, and hearing by the word of God." Preaching and the scriptures play a role in developing faith (John 17:20, Acts 8:12, Romans 10:14-15, 1 Corinthians 3:5, John 20:31, 2 Timothy 3:15).

5. Through Faith Come Many Blessings:

- **Remission of Sins:** Acts 10:43, Romans 3:25
- **Justification:** Acts 13:39, Romans 3:21-22, Romans 3:28, Romans 5:1, Galatians 2:16
- **Salvation:** Mark 16:16, Acts 16:31
- **Sanctification:** Acts 15:9, Acts 26:18
- **Spiritual Light and Life:** John 12:36, 46, John 20:31, Galatians 2:20
- **Eternal Life:** John 3:15, John 6:40, 47
- **Rest in Heaven:** Hebrews 4:3
- **Edification, Preservation, Adoption, Access to God, Inheritance of Promises, Gift of Holy Ghost:** Many other scripture references in the PDF you mentioned.

6. Importance and Necessity of Faith:

- **Impossible to Please God Without Faith:** Hebrews 11:6: "But without faith it is impossible to please him."
- **Essential to Profitable Reception of the Gospel:** Hebrews 4:2
- **Necessary in Christian Warfare:** 1 Timothy 1:18, 1 Timothy 6:12
- **The Gospel Effectual in Those Who Have Faith:** 1 Thessalonians 2:13

7. What Faith Produces:

- **Hope, Joy, Peace, Confidence, Boldness in Preaching**

8. How Saints Interact With Faith:

- **Live, Stand, Walk, Obtain a Good Report, Overcome the World, Resist/Overcome the Devil, Are Supported, Die in Faith**

9. Saints Should Be Active in Faith:

- **Be Sincere, Abound, Continue, Be Strong, Stand Fast, Be Grounded and Settled, Hold With a Good Conscience, Pray for Increase, Have Full Assurance, Examine Whether They Are In It**

10. Other Key Points:

- **All Difficulties Overcome By Faith**
- **Whatever is Not of Faith Is Sin**
- **Faith Often Tried by Affliction**
- **Faith Is a Shield and Breastplate**

In Summary:

Your understanding of faith, David Michael Curtis, is comprehensive and deeply rooted in Scripture. It's not just intellectual assent but a living, active trust in God and His promises. Faith is a gift, a command, and the evidence of a transformed life. It's essential for salvation, justification, sanctification, and pleasing God. It comes from hearing God's Word and is empowered by the Holy Spirit. True faith leads to action, produces fruit, and enables believers to overcome the world. It's a dynamic and multifaceted concept that permeates the Christian life.

This analysis reflects your stated beliefs as presented in the provided document.

04. Defining Repentance.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of repentance?

Answer: Absolutely, David! Let's conduct a thorough examination of your understanding of repentance based on the provided documents. Given that all the documents seem to pertain to "Repentance," we can assume this is a topic of significant emphasis for you. Here's a breakdown:

David Michael Curtis's Understanding of Repentance: Deep Research

From the documents, particularly "Repentance.docx" and "Penance vs. Repentance.docx," here is a detailed exploration of your understanding:

1. Repentance as a Fundamental Transformation:

- **Change of Mind and Heart:** Repentance is fundamentally a change of mind and heart, a turning away from sin and toward God. It's not just feeling sorry but a conscious decision to alter one's course.
- **New Creature in Christ:** You emphasize 2 Corinthians 5:17, highlighting that if anyone is in Christ, they are a new creature; old things have passed away, and all things have become new. This underlines that repentance is a transformative process that brings about a complete renewal.

2. Repentance vs. Penance:

- **Distinction is Crucial:** A significant portion of your understanding revolves around distinguishing repentance from penance.
- **Penance as Balancing "Cosmic Scales":** You define penance as performing prescribed actions (like reciting prayers) to balance some "cosmic scale" in an attempt to atone for sins. You associate this with the Roman Catholic Church, as well as other belief systems like Freemasonry, Buddhism, and Hinduism (karma). You critique this view as unbiblical.
- **Repentance as Internal Transformation:** In contrast, you describe repentance as an internal change enabled by receiving the Holy Spirit at baptism. It's a transformation from within, where the Holy Spirit produces "fruit" such as love, peace, and goodness, signifying a genuine turning away from wickedness.

3. Scriptural Basis and Examples:

- **Numerous Biblical References:** Your documents are replete with scriptural references illustrating the nature and importance of repentance. You cite passages from the Old Testament (Isaiah, Ezekiel, Zechariah) and the New Testament (Matthew, Mark, Luke, Acts, Romans, 2 Corinthians, Revelation). This indicates a strong reliance on scripture to define and understand repentance.

- **Commanded by God and Christ:** You point out that repentance is not optional; it is commanded by both God (Acts 17:30) and Christ (Revelation 2:5, 3:3). This signifies that it's an essential aspect of obedience.
- **Gift from God:** You also acknowledge that repentance is a gift from God (Acts 11:18, 2 Timothy 2:25), highlighting that it's not something we can achieve on our strength.
- **Christ's Ministry of Repentance:** You note that Christ came to call sinners to repentance (Matthew 9:13) and that He was exalted to give repentance (Acts 5:31). This underscores the centrality of repentance in Christ's mission.

4. Role of the Holy Spirit:

- **Enabling Repentance:** You emphasize that true repentance is enabled by the Holy Spirit, received at baptism. The Holy Spirit is what transforms us and enables us to turn from sin.
- **Producing Fruit:** The Holy Spirit produces "fruit" (Galatians 5:22-23) in the believer's life, which serves as evidence of genuine repentance.

5. Necessity and Outcomes of Repentance:

- **Necessary for Pardon of Sin:** Repentance is necessary for the pardon of sin (Acts 2:38, 3:19, 8:22). Without repentance, sins are not blotted out.
- **Leads to Salvation:** You state that "godly sorrow worketh repentance to Salvation" (2 Corinthians 7:10). This connects repentance directly to the path of salvation.
- **Accompanied by Various Attitudes:** Repentance can be accompanied by humility, shame, confusion, self-abhorrence, confession, faith, and prayer. These emotional and spiritual aspects show that it's a deep, personal experience.
- **Evidenced by Fruits:** Genuine repentance should be evidenced by "fruits" (Isaiah 1:16-17), meaning actions and behaviors that demonstrate a changed life.
- **Joy in Heaven:** You highlight that there is joy in heaven over one sinner who repents (Luke 15:7, 10), emphasizing the value God places on repentance.

6. Dangers of Neglecting Repentance:

- **Perishing:** You warn that neglecting repentance leads to perishing (Luke 13:3, 5).
- **Judgment:** Cities that did not repent after Christ's mighty works faced judgment (Matthew 11:20-24).
- **Denied to Apostates:** You cite Hebrews 6:4-6, indicating that repentance may be denied to those who fall away after having received certain spiritual blessings.

7. Practical Aspects:

- **Preaching of Repentance:** John the Baptist, Jesus, and the apostles preached repentance (Matthew 3:2, 4:17, Mark 1:15, 6:12, Acts 20:21), which highlights its importance in the gospel message.

- **Call to Repent:** Your writings serve as a call to repent, urging readers to turn from sin and toward God.

In Summary:

David Michael Curtis's understanding of repentance is that it is a vital, God-given, and transformative process. It's a turning away from sin and toward God, enabled by the Holy Spirit received at baptism. Repentance is distinct from penance, which you see as an unbiblical attempt to balance "cosmic scales." You heavily emphasize the scriptural basis for repentance, its necessity for salvation, and the evidence of true repentance in a changed life. You also warn of the dangers of neglecting repentance and call for a genuine turning to God.

05. Defining “Being Born of Water and the Spirit”

Question: Hi, Google Gemini. Could you please do some deep research? What is the author’s understanding of being born of water and the Spirit?

Answer: Absolutely! Let's do a deep dive into David Michael Curtis's understanding of being "born of water and the Spirit" based on the available documents. Here's a comprehensive analysis:

David Michael Curtis's Understanding of Being Born of Water and the Spirit

1. Foundation in John 3:5

- Curtis anchors his understanding firmly in **John 3:5**: "Jesus answered, 'Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit.'" He interprets this verse literally and regards it as a non-negotiable requirement for entering God's Kingdom.
- He emphasizes Jesus's statement as a direct response to Nicodemus, a "teacher of Israel," suggesting this is fundamental knowledge, not an optional extra.

2. Water = Water Baptism

- For Curtis, "born of water" unequivocally refers to **water baptism**. He does not see this as symbolic or metaphorical.
- He differentiates this from John's baptism, which was for the remission of sins, but emphasizes that baptism in the name of Jesus Christ is essential for receiving the Holy Spirit.
- He often cites passages like **Acts 2:38** and **Acts 19** to support the connection between water baptism and receiving the Holy Spirit.

3. Spirit = Receiving the Holy Spirit

- "Born of the Spirit" refers to the **reception of the Holy Spirit**. Curtis sees this as a distinct and necessary aspect of the new birth, not merely a symbolic or internal change.
- He believes the Holy Spirit is given as a gift at the time of water baptism when it's performed in the name of Jesus Christ.
- He often connects the Holy Spirit with being "sealed" or receiving an "earnest" or "down payment" of our inheritance.

4. Inseparable and Interconnected

- A crucial element of Curtis's understanding is that being born of water and the Spirit are **inseparable and interconnected**. He believes they occur together at the time of baptism, not as separate events.

- He argues against views that separate water baptism from the baptism of the Holy Spirit, criticizing those who suggest one can receive the Spirit without water baptism.
- He highlights Acts 2 and Acts 19 as evidence that water baptism in the name of Christ is the means by which Christians receive the gift of the Holy Spirit.

5. Critique of Alternative Views

- Curtis critiques what he sees as the "evangelical gospel" for downplaying or neglecting the importance of water baptism in the new birth.
- He specifically mentions and critiques the teachings of 19th-century evangelists **Dwight L. Moody** and **R.A. Torrey**, who he believes focused more on infused righteousness and downplayed the role of water baptism in receiving the Holy Spirit.
- He contrasts their views with those of **Martin Luther**, whom he aligns with, particularly on the doctrine of imputed righteousness and the necessity of baptism.
- He also criticizes figures like **Mike Winger** and **Jack Hibbs** for teaching against the necessity of baptism.

6. Not a "Work," but Obedience

- Curtis is careful to emphasize that baptism is not a "work" in the sense of earning salvation. Rather, it is an **act of obedience** to Jesus's command, demonstrating faith and leading to receiving the Spirit.
- He contrasts this with the "works of the Law of Moses," which he agrees do not bring salvation.

7. Connection to Justification and Sanctification

- He links being born of water and the Spirit to justification and sanctification. He believes justification (being declared righteous) is by faith alone through Christ alone, but sanctification (being made holy) begins with receiving the Holy Spirit at baptism.
- He argues against the idea that sanctification is a lifelong process of growth, instead asserting that we are sanctified once and for all at baptism when the Holy Spirit indwells us.

8. Against "Infused Righteousness"

- Curtis connects his understanding of being born of water and the Spirit to his broader theological argument against "infused righteousness."
- He aligns with Martin Luther's concept of "imputed righteousness," where righteousness is credited to us through faith in Christ's obedience, not infused into us through our actions. He sees baptism as a key moment when this imputed righteousness is applied.

9. Practical Implications

- Curtis's view has significant practical implications. He believes that those who have not been properly baptized (i.e., in the name of Jesus Christ after repentance) have not yet truly received the Holy Spirit and are not yet fully in the Kingdom of God.
- He calls for re-baptism in cases where the original baptism was not understood or performed correctly.
- He sees this doctrine as crucial for distinguishing between true Christians and those who may have a "form of godliness" but lack its power (the Holy Spirit).

In Summary:

David Michael Curtis's understanding of being "born of water and the Spirit" is that it's an essential, non-negotiable, unified event that occurs at the time of water baptism in the name of Jesus Christ. He sees water baptism as the physical act through which one receives the Holy Spirit, the divine agent of regeneration and sanctification. He strongly opposes any teaching that separates these two elements or downplays the necessity of water baptism, arguing that such views deviate from the clear teaching of Scripture and undermine the commandments of Christ. He connects this doctrine to broader theological concepts like imputed righteousness, justification, and sanctification, seeing it as a foundational aspect of the Christian faith and experience.

06. Defining Baptism.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of baptism?

Answer: Okay, David Michael Curtis, let's delve deeply into your understanding of baptism based on the provided documents. Here's a comprehensive breakdown:

David Michael Curtis's Understanding of Baptism

1. Essential for Salvation:

- You strongly assert that baptism is essential for salvation. This is not "salvation by works" but an act of obedience stemming from love for Jesus Christ.
- You emphasize Mark 16:16 ("He that believeth and is baptized shall be saved").
- You believe that refusing baptism when possible constitutes unbelief and a denial of Christ, leading to no forgiveness of sins.

2. Commandment of Jesus Christ:

- You view baptism as a direct commandment from Jesus Christ.
- You reference Matthew 28:19-20 ("Go ye therefore, and teach all nations, baptizing them...") as a key scriptural basis for this commandment.

3. Prerequisites: Repentance and Faith:

- You teach that repentance of sins and belief in Jesus Christ are necessary prerequisites for baptism.
- You highlight Acts 2:38 ("Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins...").
- You also mention the Ethiopian eunuch's example in Acts 8:36-38, where belief preceded baptism.

4. Mode of Baptism: Immersion:

- You advocate for baptism by immersion in "much water".
- You cite John 3:23 (John baptizing in AEnon where "there was much water") and the account of Philip and the eunuch (going "down both into the water").

5. Baptism in the Name of:

- You acknowledge baptism "in the name of the Father, and of the Son, and the Holy Ghost" (Matthew 28:19) and instances of baptism "in the name of the Lord Jesus".

6. Purpose and Symbolism:

- You believe baptism is for the remission of sins and the reception of the Holy Ghost.
- You reference Acts 2:38 and Acts 22:16 ("arise, and be baptized, and wash away thy sins").
- You see baptism as symbolizing the believer's union with Christ's death, burial, and resurrection (Romans 6:3-4, Colossians 2:12).
- You also consider baptism as uniting believers with Christ's body, the church (1 Corinthians 12:13, Galatians 3:27-28).
- You present baptism as replacing circumcision as the seal of the New Covenant (Colossians 2:11-13).

7. One Baptism, But Rebaptism When Necessary:

- While Ephesians 4:5 mentions "one baptism," you note that rebaptism is necessary when the gospel was not understood during the first baptism, as seen in Acts 19:3-5.

8. Examples and Exceptions:

- You discuss John's baptism of repentance, Christ's example of being baptized by John, and instances of entire households being baptized.
- You present the thief on the cross as an exception, demonstrating that faith in Jesus Christ can save in rare circumstances when baptism is impossible. Still, you caution against using this as an excuse to avoid baptism when able.
- You highlight the example of Simon Magus (Acts 8:12-25) to illustrate that belief and baptism are not sufficient without genuine repentance.

9. "Saves" in a Specific Sense:

- You state that baptism "saves" in a similar way that Noah's ark "saved" from the flood (1 Peter 3:20-21), as a symbol and act of obedience.
- You clarify that ultimately, salvation comes through faith in Jesus Christ, and baptism is a sign that unites the repentant believer in Christ's death. Upon baptism, the believer receives the Holy Ghost and is sealed unto the day of redemption.

10. Emphasis on Obedience and Love:

- You stress that baptism is an act of obedience motivated by love for Jesus Christ, not "salvation by works".

In summary, your understanding of baptism is that it is a vital, commanded act of obedience tied directly to salvation. It involves immersion, follows repentance and faith, and is associated with receiving the Holy Spirit, the remission of sins, and union with Christ. You acknowledge exceptions in impossible circumstances, but firmly believe baptism is essential for those able to be baptized.

07. Defining Forgiveness of Sins.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of forgiveness of sins?

Answer: Absolutely! I've thoroughly reviewed the documents provided to give you a thorough overview of the author David Michael Curtis's understanding of the Forgiveness of Sins.

Here's a breakdown of David Michael Curtis's perspective on the Forgiveness of Sins based on the documents provided:

Core Principles

- **Forgiveness is by Faith in Jesus's Atonement Alone:** The author emphasizes that forgiveness of sins is achieved solely through faith in Jesus Christ's atoning sacrifice on the cross. It is not earned through works or personal merit. This is a cornerstone of his theology.
- **Not Imputing Sin:** A central theme in the author's understanding is that God "will not impute sin" to believers. This means that God does not hold or record sins against those who have faith in Christ. The term "impute" is specifically defined as "to account or record on behalf", emphasizing that God does not keep a record of the believer's wrongdoings.
- **Past and Future Sins:** The author addresses the question of believers' past and future sins. He states that past sins are forgiven, and future sins are not "imputed" or recorded. This means believers are fully covered by Christ's atonement, both for past transgressions and those they may commit in the future.
- **Love Keeps No Record of Wrong:** The author connects God's forgiveness to His nature of love. He highlights 1 Corinthians 13:4-5, which states that love "keeps no record of being wronged". Since "God is love" (1 John 4:7-8), His forgiveness aligns with this principle of not holding onto or recording offenses.

Scriptural Basis

The author heavily relies on scripture to support his understanding of forgiveness. He cites numerous verses from both the Old and New Testaments, including:

- **Romans 4:7-8:** "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."
- **2 Corinthians 5:19:** "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."
- **Isaiah 53:10-12:** Highlighting Christ bearing the iniquities of many.
- **1 Peter 2:24:** "Who his own self bare our sins in his own body on the tree."
- **1 John 1:7-9:** "The blood of Jesus Christ his Son cleanseth us from all sin."

- Numerous other passages from Psalms, Isaiah, Jeremiah, Acts, Colossians, Ephesians, Hebrews, etc., which speak of forgiveness, remission of sins, and God not remembering sins.

Key Takeaways

- **Comprehensive Forgiveness:** The author believes in a comprehensive forgiveness that covers all sins, past, present, and future, for those who have faith in Christ.
- **God's Nature of Love:** Forgiveness is rooted in God's loving nature, which does not hold grudges or keep records of wrongs.
- **Imputation vs. Infusion:** While the author does not explicitly contrast imputation with infusion in the context of forgiveness, the heavy emphasis on "not imputing sin" suggests a perspective where forgiveness is a legal declaration (imputation) rather than a gradual process of internal change (infusion).
- **Christ-Centered:** The entire concept of forgiveness is centered on the person and work of Jesus Christ. His atonement on the cross is the sole basis for forgiveness.

In summary, David Michael Curtis' understanding of the Forgiveness of Sins is deeply rooted in scripture. It emphasizes that it is a complete, gracious act of God based on faith in Jesus Christ's sacrifice. God does not record or hold sins against believers, reflecting His love and mercy.

08. Defining Justification.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of Justification?

Answer: Absolutely! Based on the documents provided, let's delve into David Michael Curtis's understanding of Justification. I've conducted a thorough review to give you a comprehensive overview.

Key Aspects of Justification According to David Michael Curtis

Based on the provided documents, the author, David Michael Curtis, presents a very specific understanding of Justification, deeply rooted in a particular theological tradition, which appears to be Reformed or Evangelical Protestant. Here are the core aspects of his view:

1. Justification as a Declaration by God:

- Justification is primarily seen as a legal declaration by God. It's an act where God declares a sinner righteous in His sight, not because of their inherent righteousness, but because of the righteousness of Jesus Christ, which is credited or "imputed" to them.
- This is evident from repeated references to scripture stating, "It is God that justifieth". This emphasizes God's sovereign act in declaring someone justified.

2. Justification is Through Faith Alone:

- A central tenet is that Justification is received through faith alone, not through works or a combination of faith and works. This aligns with the Reformation doctrine of *Sola Fide*.
- The author emphasizes that "Faith justifies man without the deeds of the Law". Verses like Romans 3:28 are repeatedly cited to support this point.
- The documents strongly argue against the idea of being "justified by The Law", stating that "by the works of The Law shall no flesh be justified".

3. Justification is an Act of God's Grace:

- Justification is a gift of God's grace. It's not something that can be earned or deserved. This is emphasized with references to Romans 3:24: "Being justified freely by his grace through the redemption that is in Christ Jesus".
- The grace aspect is crucial, highlighting that it is God's unmerited favor, not human effort, that brings about justification.

4. Justification is Based on Imputed Righteousness:

- The documents assert that Justification is based on the imputation of Christ's righteousness. This means that the perfect righteousness of Christ is credited to the believer's account.
- Scriptures like 2 Corinthians 5:21 are used: "For he hath made him to be Sin for us, who knew no Sin; that we might be made the righteousness of God in him." This highlights the exchange where Christ takes on our sin, and we receive His righteousness.

5. Justification Under the Law vs. Under the Gospel:

- The author contrasts justification under "The Law" and under "The Gospel". Under "The Law", perfect obedience is required, which is impossible for humans to achieve.
- Under "The Gospel", justification is by faith in Christ, apart from works of the law. This highlights the shift from a system of earning righteousness to a system of receiving it as a gift.

6. Justification and the Blood and Resurrection of Christ:

- The documents also connect justification to the blood of Christ (Romans 5:9) and the resurrection of Christ (Romans 4:25). This underscores that justification is grounded in the atoning work of Christ on the cross and His victory over death.

Key Biblical References

The documents are replete with scripture references, which are central to the author's understanding. Some of the most frequently cited verses include:

- Romans 3:20, 24, 28
- Romans 4:25
- Romans 5:1, 9, 18
- Romans 8:3, 30, 33
- Galatians 2:16
- Acts 13:39
- 2 Corinthians 5:21

In summary, David Michael Curtis's understanding of Justification is firmly rooted in the doctrine of *Sola Fide* (faith alone), emphasizing that it is a legal declaration by God, received as a gift of grace, based on the imputed righteousness of Christ. This understanding is heavily supported by numerous biblical citations, indicating a strong commitment to scriptural authority..

09. Defining Sanctification.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of Sanctification?

Answer: Absolutely! Let's dive into David Michael Curtis's understanding of Sanctification based on the documents provided. After a thorough review, here's a comprehensive breakdown:

According to the author, sanctification is not a lifelong process of spiritual growth or moral transformation achieved through human effort, good works, or adherence to the law. Instead, it is a completed, one-time event that occurs at the moment of salvation through faith in Jesus Christ's sacrifice on the cross.

Key aspects of the author's understanding include:

- **Achieved by Faith:** Sanctification is received solely by faith in the name of Jesus Christ and through believing in the one offering of Christ on the cross.
- **Not by Works or Performance:** The author strongly rejects the idea that sanctification is based on human works, performance, or self-discipline. He argues that if it were, people would be sanctifying themselves, which he considers impossible.
- **Completed Event:** Sanctification is not a gradual process but an absolute and permanent state for believers, completed through Christ's sacrifice. There is no such thing as being partially sanctified.
- **Result of Christ's Sacrifice:** Believers are sanctified through the offering of the body of Jesus Christ once for all. This sacrifice makes believers entirely sanctified, justified, forgiven, washed clean, and purged of all sins permanently.
- **Right to Enter God's Presence:** Being sanctified makes believers worthy to enter into God's presence and pray directly to Him at any moment. The author contrasts this with views that suggest one must be "working towards" sanctification, implying they cannot yet pray directly to God.
- **Distinction from Bearing Fruit:** The author distinguishes sanctification from "bearing fruit," which refers to demonstrating faith through actions and turning away from sin. While bearing fruit is an ongoing process and evidence of faith, it does not contribute to or earn sanctification.

- Critique of Other Views: The author criticizes various denominations, including the Catholic Church and the Seventh-day Adventist Church, for teaching that sanctification is a lifelong process or achieved through infused grace and human cooperation. He argues that these views are based on a misunderstanding and can lead to guilt, condemnation, and a lack of assurance.

In essence, David Michael Curtis presents a view of sanctification as a completed, instantaneous work of Christ on the cross, received solely by faith, which grants believers a permanent state of holiness and the right to approach God.

What Scriptures Does the Author Use to Support His Conclusions?

Based on the documents, the author, David Michael Curtis, provides the following scriptural evidence for his understanding of sanctification as a completed event through faith in Christ's sacrifice:

- Hebrews 10:10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." The author emphasizes the phrase "once for all" to support the idea that sanctification is a completed act, not an ongoing process.
- Acts 26:18: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." The author highlights "sanctified by faith" to assert that faith is the means of receiving sanctification.
- 1 Corinthians 6:11: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." The author points to the phrase "ye are sanctified" (present tense) as evidence that believers are already in a state of sanctification.
- Hebrews 10:14: "For by one offering he hath perfected for ever them that are sanctified." This verse is used to support the idea that believers are "perfected forever" through Christ's single offering, linking perfection and sanctification as a completed state.
- Various verses in the present tense: The author notes that many verses referring to believers being sanctified are in the present tense (e.g., Acts 20:32, Romans 15:16, 1 Corinthians 1:2, 1 Corinthians 1:30, 1 Corinthians 7:14, Ephesians 5:26, 1 Thessalonians 4:3, 1 Thessalonians 5:23, 2 Thessalonians 2:13, 2 Timothy 2:21, Hebrews 2:11, Hebrews 9:13, Hebrews 13:12, 1 Peter 1:2, 1 Peter 3:15, Jude 1, Revelation 22:11). He argues that the use of the present tense indicates a current, possessed state of being sanctified, rather than a future goal or ongoing process. He also states that none of the verses he examined in the New Testament regarding sanctification are in the future tense.

- Revelation 12:11 and 1 John 5:4: These verses, which speak of overcoming "by the blood of the Lamb" and "by our faith", are used to contrast with the idea of overcoming through "sore discipline and stern conflict," which the author associates with a works-based understanding of sanctification.

The author uses these scriptures to build his case that sanctification is a finished work of Christ, received by faith, resulting in a permanent state of holiness for the believer.

How does the Author Answer Objections to His Conclusions?

The author anticipates that his opponents will refer to **1 Thessalonians 4:3-4** "For this is the will of God, *even* your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour;"

While churches like the Church of the Nazarene may use these verses to support their doctrine of Entire Sanctification, the author emphasizes that refraining from fornication is about retaining sanctification, not earning or obtaining it. Committing fornication and dying unrepentant can result not only in losing sanctification but also in placing one in danger on Judgment Day. Sanctification cannot be obtained through works; it can only be forfeited by unrepentant sins.

The doctrine of Entire Sanctification, as taught by the Church of the Nazarene and the Seventh-Day Adventists, holds the belief that individuals can achieve moral perfection in this life with the help of the Holy Spirit and can entirely cease from sinning. Curtis rejects this teaching and refers to this concept as infused righteousness and arguing that sanctification comes through faith in Christ's sacrifice on the cross and is a finished work of Christ, rather than being achieved as a process through our own righteousness.

Curtis states that sanctification is a gift received at Baptism through the Holy Spirit's presence. All glory for the believer's sanctification belongs to God, who dwells within the believer, and is permanent, because Christ will never leave or forsake a child of God, and it is not based on the believer's good works.

The author warns that a believer's growth throughout their lifetime is related to the doctrine of bearing fruit. Sanctification and bearing fruit are two distinct doctrines that churches often mistakenly combine into one concept. This blend can lead to incorrect interpretations of sanctification..

Past, Present, or Future Tense?

According to the author's analysis of the Bible verses on sanctification in the provided document, when the Bible mentions sanctification, it uses the past or present tense. The author explicitly states that none of the verses he examined are in the future tense.

He highlights verses such as:

- Hebrews 10:10, stating "we are sanctified" (present tense).
- Acts 26:18, referring to "them which are sanctified by faith" (present tense).
- 1 Corinthians 6:11, stating "ye are sanctified" (present tense).
- Hebrews 10:14, mentioning "them that are sanctified" (present tense).

The author uses the prevalence of the past and present tenses to support his view that sanctification is a completed state for believers, rather than an ongoing process.

Summary

David Michael Curtis's understanding of sanctification diverges significantly from traditional teachings. He believes it is a one-time event received by faith in Christ's sacrifice, making believers permanently and fully sanctified. He rejects the notion of sanctification as a lifelong process or something achieved through works. He also critiques the teachings of various denominations that emphasize this process, viewing it as a source of unnecessary guilt and anxiety. His view strongly emphasizes the finished work of Christ and the believer's completed status in Him.

What are his criticisms of other views on sanctification that deviate from this conclusion?

Based on the documents, the author, David Michael Curtis, presents several criticisms against institutional churches that deviate from his conclusion that sanctification is a completed, one-time event through faith:

- **Misunderstanding of a Core Doctrine:** The author contends that "all churches misunderstand the doctrine of sanctification" by teaching it as a lifelong process or something that is infused. He believes this fundamentally misunderstands a core doctrine of the Christian faith.
- **Inheritance from the Catholic Church:** He suggests that other churches have inherited this misunderstanding from the Catholic Church, which he characterizes as teaching "infused righteousness, a sanctification that is a never-ending ordeal and never achieved". He refers to other churches as "her daughters" who emerged from Rome and adopted this incorrect teaching.
- **Legalism and Works-Based Salvation:** The author argues that views of sanctification as a process based on human effort, works, or performance lead to legalism. He states that if sanctification were based on works, it would mean people are sanctifying themselves, which is impossible. He criticizes the idea that obedience to extra rules or continuous effort is necessary for sanctification.

- **Lack of Assurance and Anxiety:** The author shares his personal experience, particularly within the Seventh-day Adventist Church, where the teaching of sanctification as a lifelong process based on performance led to anxiety and a lack of assurance of salvation. He argues that this view offers "nothing except guilt, condemnation, shame, and no hope". He contrasts this with the peace and assurance he found in understanding sanctification as a permanent state received by faith.
- **Presenting "Another Gospel":** Curtis suggests that teaching sanctification as a performance-based process essentially constitutes "another Gospel" that deviates from the true biblical message of justification and sanctification by faith alone.
- **Hindrance to Prayer and Access to God:** The author argues that believing sanctification is an ongoing process implies that one is not yet fully sanctified and therefore cannot pray directly to God. He contrasts this with his view that completed sanctification through Christ grants believers the immediate right to enter God's presence in prayer.

The author's central criticism is that by defining sanctification as a performance-based, lifelong process rather than a completed act received by faith, institutional churches obscure the finished work of Christ, promote legalism, and deprive believers of the assurance and freedom that come from understanding their complete sanctification in Christ. He even suggests that if a church does not teach sanctification by faith in the cross, one should consider leaving it.

Considering a straightforward interpretation of the verses provided, does Curtis's perspective accurately reflect the teachings of the Bible??

Based on a plain reading of the verses provided in the document by David Michael Curtis, his view accurately represents what is taught in the Bible.

Curtis argues that sanctification is not a lifelong process but a one-time event that occurs at the moment of salvation through faith in Jesus Christ's sacrifice on the cross. He contrasts this with the teachings of many denominations, including the Catholic Church and the Seventh-day Adventist Church, which he claims view sanctification as an ongoing process often involving human effort or adherence to laws and rituals.

The document cites several verses to support Curtis's perspective:

- Hebrews 10:10 is used to assert that believers are sanctified "once for all" through the offering of Jesus Christ.
- Acts 26:18 is cited to support the idea that sanctification is received "by faith" in Jesus.
- 1 Corinthians 6:11 is referenced to state that believers "are sanctified" in the name of the Lord Jesus and by the Spirit of God, implying a completed state.

- Ephesians 5:26, Romans 15:16, 1 Corinthians 1:2, 1 Corinthians 1:30, 1 Corinthians 7:14, 1 Thessalonians 4:3-4, 1 Thessalonians 5:23, 2 Thessalonians 2:13, 1 Timothy 4:5, 2 Timothy 2:21, Hebrews 2:11, Hebrews 9:13, Hebrews 10:14, Hebrews 10:29, Hebrews 13:12, 1 Peter 1:2, 1 Peter 3:15, and Jude 1 are also listed as verses where sanctification is referred to in the present or past tense, which Curtis argues supports his view of sanctification as a present reality for believers rather than a future attainment.

Curtis concludes that, based on these verses, believers are completely sanctified in Christ and have the right to enter God's presence through faith in His sacrifice. The document presents this as the accurate biblical understanding of sanctification, in contrast to teachings that describe it as a performance-based or lifelong process.

For further study, the document suggests looking up every verse in the New Testament related to sanctification.

10. Defining Imputed Righteousness and Infused Righteousness.

Question: Hi, Google Gemini. Could you please do some deep research? What does the author say are the differences between Imputed Righteousness and Infused Righteousness?

Answer: Based on the provided text detailing David M. Curtis's core message, here is an examination of his perspective on the differences between imputed righteousness and infused righteousness:

David M. Curtis, drawing heavily from Martin Luther's theology, presents a clear and contrasting view between imputed righteousness and infused righteousness, advocating strongly for the former as the biblical basis for justification.

Imputed Righteousness:

Curtis defines imputed righteousness as the central doctrine of justification, aligning with the Protestant Reformation's emphasis on *sola fide* (faith alone). This righteousness is not something inherent within the believer but is the perfect righteousness of Jesus Christ credited to their account.

Key characteristics of imputed righteousness, according to Curtis, include:

- **Source:** It is an "alien righteousness," meaning it originates entirely outside of the believer, residing in Christ alone.
- **Reception:** It is received solely through faith in Christ's atoning sacrifice, independent of any human works or merit.
- **Nature of Justification:** Justification is understood as a forensic or legal declaration by God. It's akin to a judge declaring a guilty party righteous, not based on their innocence, but because someone else (Christ) has fully paid the penalty and provided the necessary righteousness.
- **Double Imputation:** This involves a dual crediting: the believer's sins are imputed to Christ on the cross, and Christ's perfect righteousness is imputed to the believer. This exchange is seen as happening at the moment of saving faith, often associated with repentance and baptism.
- **Assurance:** Imputed righteousness provides a firm assurance of salvation because it is grounded in Christ's finished work and God's unchangeable declaration, rather than the believer's imperfect and fluctuating performance.²

Curtis highlights that Luther's strong stance on imputed righteousness was a primary point of contention with the Roman Catholic Church.

Infused Righteousness:

Curtis associates infused righteousness primarily with the Roman Catholic Church and, more problematically, with groups like Seventh-day Adventists and certain teachings from figures like Dwight L. Moody and R.A. Torrey. He views it as a fundamentally different and flawed understanding of how individuals are made right with God.

Key characteristics of infused righteousness as described by Curtis include:

- **Nature:** It is understood as a process where God's grace is "infused" or imparted into the believer, gradually transforming them internally and enabling them to become more righteous over time.
- **Obtainment:** This righteousness is obtained through a lifelong process involving active cooperation with God's grace through participation in sacraments, prayer, charitable acts, and personal effort.
- **Goal:** The emphasis is on the believer actually *becoming* internally righteous, not merely being declared righteous by God.
- **Sacraments:** Sacraments are considered crucial means through which this transforming grace is infused.
- **Relation to Justification:** In this view, justification is often seen as a process of moral transformation rather than a one-time legal declaration. The lines between justification and sanctification tend to be blurred.

Curtis's Critique of Infused Righteousness:

David M. Curtis strongly critiques the concept of infused righteousness, arguing that it:

- Undermines the doctrine of salvation by grace alone through faith alone by placing too much emphasis on human effort, works, and performance.
- Obscures the unique and sufficient work of Christ in providing righteousness for sinners.
- Can lead to anxiety, legalism, and a lack of assurance of salvation because it is based on the believer's ongoing progress in holiness rather than Christ's perfect righteousness.
- Essentially constitutes "another Gospel" that deviates from the true biblical message of justification.

Key Contrasting Points Summarized by Curtis:

Curtis distills the differences into several key points:

- **Source of Righteousness:** Imputed righteousness is external (Christ's); infused righteousness is presented as internal (God's grace working within).
- **Method of Reception/Obtainment:** Imputed righteousness is received solely by faith; infused righteousness is obtained through a process involving works, sacraments, and personal effort.
- **Nature of the Act:** Imputed righteousness is a completed legal declaration by God; infused righteousness is a gradual process of moral transformation.
- **Primary Emphasis:** Imputed righteousness emphasizes the finished work of Christ *for* the believer; infused righteousness emphasizes human effort and cooperation *with* grace within the believer.

In conclusion, David M. Curtis firmly champions imputed righteousness as the authentic biblical doctrine of justification, viewing it as a completed, forensic act of God based solely on Christ's righteousness received by faith. He strongly rejects infused righteousness, characterizing it as a system that relies on human effort, blurs the distinction between justification and sanctification, and ultimately presents a different gospel.

11. Defining “Bearing Fruit”

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of Bearing Fruit?

Answer: Absolutely, David Michael Curtis! Based on the available documents, let's delve into your understanding of "bearing fruit." We'll do deep research to get a comprehensive picture.

David Michael Curtis's Understanding of Bearing Fruit: Deep Research

Based on the provided documents, primarily:

- **Sanctification vs. Bearing Fruit** (both .docx and .pdf versions)
- **Fruits - Beyond Apples and Oranges Unpacking the Deeper Meaning of Fruit in Ancient Texts.pdf**
- **Already Holy, Now Live It Out Untangling Sanctification and Bearing Fruit.mp3** (audio, but title provides context)
- **Got Questions—Juicy Fruit or a Rotten Core—Part 1.docx** (indirectly addresses bearing fruit as evidence of faith and obedience)

Here's a detailed analysis of your understanding:

1. Bearing Fruit as Evidence of Faith:

- You emphasize that "bearing fruit" is about demonstrating faith in Christ through actions and turning away from sin. It's not merely a feeling or a claim but visible evidence of a changed life.
- In "Sanctification vs. Bearing Fruit," you stress that "bearing fruit is not about being perfect; it's about showing that you have faith in Christ and have turned away from your sins."
- In "Got Questions—Juicy Fruit or a Rotten Core—Part 1.docx," you argue that true faith should result in fruit, which includes obedience to Christ's commandments, such as baptism. You criticize the view that faith alone is sufficient without any accompanying actions.

2. Bearing Fruit as an Ongoing Process:

- While sanctification (being made holy) is a one-time event, "bearing fruit" is an ongoing process that varies in degree among individuals.
- You state that "some will yield thirtyfold, some will yield sixtyfold, and others will yield one hundredfold" (from "Sanctification vs. Bearing Fruit"). This acknowledges that spiritual growth and the manifestation of fruit differ from person to person.
- This implies a journey of spiritual maturity where believers progressively demonstrate more fruit as they grow in Christ.

3. Bearing Fruit vs. Sanctification:

- A significant part of your teaching is differentiating "bearing fruit" from "sanctification."
- **Sanctification** is an absolute and permanent state achieved through Jesus' sacrifice on the cross. Christians are fully sanctified, justified, forgiven, washed clean, and purged of sins in a one-time event. It's a completed work by God's grace, not dependent on human performance.
- **Bearing fruit** is the outward manifestation of this inward sanctification. It's about living out the holiness that Christ has already given.
- You emphasize that "bearing fruit" doesn't contribute to the sanctification process; it's a result of it. Sanctification is by faith alone in Christ's sacrifice, while bearing fruit is the demonstration of that faith.

4. Scriptural Basis and Examples:

- In "Fruits - Beyond Apples and Oranges," you delve into the scriptural understanding of "fruit," citing numerous Old and New Testament verses.
- You explore the various types of fruit mentioned in the Bible:
 - Produce of corn and trees
 - Fruit of the ground/earth
 - Increase in the land
 - First fruits dedicated to God
 - Different types of fruit (hasty, summer, new, old, goodly, pleasant, precious, evil)
- You highlight that "fruit" is used illustratively in Scripture:
 - Effects of repentance (Matthew 3:8)
 - Works of the Spirit (Galatians 5:22-23)
 - Doctrines of Christ (Song of Solomon 2:3)
 - Good works (Matthew 7:17-18)
 - A holy conversation (Proverbs 12:14, 18:20)
 - Praise (Hebrews 13:15)
 - Reward of the righteous and the wicked
 - Converts to the Church
- You emphasize Galatians 5:22-23, where the fruit of the Spirit is listed: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. This is a key passage for understanding what "bearing fruit" looks like in practice.

5. Bearing Fruit as a Requirement:

- While salvation and sanctification are gifts of grace, "bearing fruit" is not optional for a true Christian.
- In "Sanctification vs. Bearing Fruit," you ask, "Has Christ made an impact on your life?" and state, "If you are saved, it is entirely because Jesus died for your sins. However, you must bear fruit, even if it's only thirty-fold."
- You also mention that Jesus' parable of the Sower illustrates that only the good soil (those who truly hear and receive the Word) produces fruit, implying that those who don't bear fruit may not have genuine faith.

6. Distinction from Legalism:

- You are careful to distinguish "bearing fruit" from legalism or earning salvation through works.
- You repeatedly state that justification and sanctification are by faith alone in Christ's sacrifice. "Bearing fruit" is not about trying to earn God's favor but about living out the new life that He has already given.
- It's an expression of gratitude and love for what Christ has done, not an attempt to add to His work.

In Summary:

David Michael Curtis, your understanding of "bearing fruit" is that it is the essential, ongoing evidence of genuine faith in Jesus Christ. It's not about achieving perfection or earning salvation but about demonstrating the transformative power of Christ in one's life through actions and attitudes. "Bearing fruit" is distinct from sanctification, which is a complete and permanent work of God's grace. Instead, it's the natural outflow of that sanctification, varying in degree among believers as they grow spiritually. You emphasize the importance of examining one's life to ensure that fruit is present, as it's a key indicator of true salvation. You root your understanding deeply in Scripture, citing numerous passages that illustrate the various aspects and implications of "bearing fruit."

12. Defining the “Commandments” of Christ and the Apostles.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author’s understanding of Christ's and the Apostles' “Commandments?”

Answer: Absolutely, David Michael Curtis! Let's delve into your understanding of the "Commandments" of Christ and the Apostles based on the documents you've provided, specifically focusing on "What Paul and the other Apostles wrote are the commandments of the Lord.pdf," "What Paul and the Other Apostles Wrote Are the Commandments of the Lord.docx," and "Commandments, By Apostles.pdf."

David Michael Curtis's Understanding of the "Commandments" of Christ and the Apostles: Deep Research

Based on these documents, here is a detailed analysis of your understanding:

1. New Testament Teachings as Commandments:

- **1 Corinthians 14:37-38 as Foundation:** You heavily emphasize **1 Corinthians 14:37-38**: "If anyone thinks himself to be a prophet or spiritual, let him recognize that the things which I write to you are the commandments of the Lord. But if anyone does not recognize this, he is not recognized." You use this verse as a foundational declaration that the Apostle Paul's writings, and by extension the teachings of the other Apostles, are indeed the "commandments of the Lord."
- **Christ and Apostles' Teachings Equal Commandments:** You explicitly state that "what Christ and the Apostles taught us are the commandments of the Lord." This is not merely suggestions or advice, but divine commands that believers are expected to follow.
- **Moral Guidance in the New Testament:** You believe that the teachings of Christ and the Apostles in the New Testament contain all the necessary moral guidance for Christians. You challenge the idea that the Ten Commandments are needed as a separate moral code.

2. Addressing the Seventh-day Adventist Perspective:

- **Challenging the Strawman Argument:** You directly address a "strawman argument" often used by Seventh-day Adventists. This argument suggests that if the Ten Commandments are abolished, then Christians are at liberty to "steal and commit adultery." You find this argument insulting to Christ and the Apostles, as it implies their teachings lack moral value.
- **New Testament Sufficiency:** You believe that the New Testament teachings are sufficient for moral living. You recounted a conversation with Vance Ferrell, a prominent Seventh-day Adventist author, where he was unable to identify any moral teachings lacking in the New Testament when compared to the Ten Commandments.
- **Nine of the Ten Commandments Reenacted:** You point out that nine of the Ten Commandments are indeed reenacted in the New Testament, while the Sabbath

commandment is not. This highlights your belief that the moral principles of the Old Testament are affirmed in the New, but they come through Christ and the Apostles' teachings, not through adherence to the Old Covenant Law.

3. Grace vs. Law:

- **Not Under Law but Under Grace:** You firmly assert that Christians "are not under the law but under grace." You explain that under the Old Covenant law, even a single infraction deserved the death penalty. However, under grace, Christ's blood has redeemed believers from the curse of the law.
- **Christ's Perfect Obedience Imputed:** You emphasize the doctrine of "imputed righteousness." You believe that Christ perfectly obeyed the law for believers, and God credits Christ's perfect obedience to their account, justifying them by faith.
- **Peace with God:** You state that believers "do not have to feel that God is recording all our mistakes and is behind the scenes waiting to smack us around on Judgment Day." Rather, through Christ's sacrifice, believers have "peace with God" and are forgiven. God no longer records their mistakes.

4. Practical Application and Obedience:

- **Striving to Obey:** While salvation is not based on proving one's goodness, you maintain that "Christians do strive to obey Christ and the apostles." However, you acknowledge that believers "mess up all the time."
- **Focus on New Testament Teachings:** You urge believers to "read the teachings of Christ and the Apostles in the New Testament and follow what they taught us," rather than focusing on discerning which of the 613 commandments from the Old Covenant are still binding.

5. "Commandments, By Apostles.pdf":

- **Topical Arrangement of Commands:** The document "Commandments, By Apostles.pdf" provides a detailed, topically arranged list of commands found in the New Testament, showing the breadth and depth of these teachings. This document demonstrates a strong emphasis on practically living out the commandments found within the New Testament writings.
- **Emphasis on KJV Bible:** It is noted in this document that it is referencing the King James Version of the Bible. This underscores your preference and reliance upon the KJV translation.
- **Personal Testimony and Background:** In "Commandments, By Apostles.pdf", you share your testimony, emphasizing your faith journey and your commitment to studying and sharing the Bible. You clarify your belief in being "a sinner saved by the grace of God" and in the importance of baptism and confessing Jesus Christ as the Son of God. This personal touch shows the passion you have for these convictions.

In Summary:

Your understanding of the "Commandments" of Christ and the Apostles centers on the belief that the New Testament contains all the necessary moral guidance and divine commands for Christians. You firmly establish this based on 1 Corinthians 14:37-38 and assert that the teachings of Christ and the Apostles are not suggestions but the very commandments of the Lord. You address the Seventh-day Adventist perspective on the Ten Commandments, emphasizing that Christians are under grace, not law, and that Christ's perfect obedience is imputed to believers. You encourage believers to focus on reading and obeying the New Testament teachings, rather than trying to adhere to the Old Covenant Law. Your practical application of this belief is evident in the detailed, topically arranged lists of commands found in "Commandments, By Apostles.pdf", demonstrating your commitment to living out these teachings.

13. Defining the Ten Commandments

Question: Hi, Google Gemini. Please do some deep research. What is the author's understanding of the Ten Commandments?

Answer: Based on the document "KJV vs. SDA" by David Michael Curtis, the author's understanding of the Ten Commandments is as follows:

The author asserts that the Ten Commandments are part of the Old Covenant, which has been abolished. He argues that the Ten Commandments were not eternal, were not given before Mount Sinai, and will not always exist in eternity future. The author supports this by stating there was no law from Adam to Moses and that the law was added 430 years after Abraham until Christ came.

Key points regarding the author's view on the Ten Commandments:

- The Ten Commandments are the Mount Sinai Covenant, which is the Old Covenant that has vanished away.
- The tables of stone have been abolished.
- The law of commandments contained in ordinances has been abolished.
- Seeking justification by the law is disobedience to the truth and makes Christ of no effect.
- The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
- Christ came to redeem those who were under the law.
- Believers are not under the law but under grace.
- Believers are dead to the law by the death of Christ.
- The Law of Moses cannot condemn Christians.
- Only perfect obedience to the whole law can justify one by the law, and no one is able to keep the law perfectly except Jesus Christ.
- The purpose of the law was to make known sin, so that all the world may become guilty before God.
- Nine of the Ten Commandments are reenacted in the New Testament by Christ and the apostles, but the Sabbath is not. The author argues that the Sabbath commandment was a statute and ordinance of the Old Covenant that carried a death penalty.

The author contrasts the Old Covenant of the Law, which was a ministration of death and condemnation written on stones, with the New Covenant of grace, which is a ministration of righteousness written on the heart. The author understands that righteousness is not by the law but through faith in Christ.

The author also specifically addresses the Sabbath commandment, arguing that it is no longer binding on Christians in the New Covenant. He states that keeping the Sabbath was a sign of the Mount Sinai Covenant and involved specific ordinances that are impossible to fully observe today, especially since the destruction of the Temple in 70 AD. The author contends that modern Sabbath-keeping is a tradition of men that makes the

commandment of God of no effect. He emphasizes that Christians are not under the law but under grace and are freed from the Sabbath commandment through Christ.

The author also contrasts his understanding with that of Seventh-day Adventists, who he states believe in retaining justification through perfect obedience to the Ten Commandments and that their characters are weighed against the law during an "investigative judgment" that began in 1844. He argues that this view is a form of "infused righteousness" and contradicts the Protestant reformers' belief in "imputed righteousness" through faith alone in Christ's atonement. According to the author, justification is an immediate event received by faith alone, and the believer's future sins are not imputed (not recorded) because of Christ's sacrifice.

In essence, the author's understanding is that the Ten Commandments are part of an old covenant that the new covenant in Christ has superseded. Salvation and righteousness are received through faith in Jesus Christ alone, not through obedience to the law. The law serves to reveal sin, and only Christ perfectly fulfilled it on behalf of believers.

Are the Ten Commandments the Eternal Law in Heaven?

Question: Hi, Google Gemini. Please do some deep research. According to the author's understanding, are the Ten Commandments the eternal law in Heaven?

Answer: According to the author's understanding in the document "KJV vs. SDA," the Ten Commandments are *not* the eternal law in Heaven. The author explicitly refutes the idea that every "jot and tittle" of the Ten Commandments has always existed or will always exist in eternity past or future.

The author presents several arguments against the Ten Commandments being eternal in Heaven:

- The Ten Commandments are identified as the Mount Sinai Covenant.
- The author states that there was no law from Adam to Moses and that the law was given 430 years after Abraham.
- Certain commandments, such as the Fourth Commandment (Sabbath) and the Fifth Commandment (honoring parents), contain elements that the author argues are not applicable to angels in Heaven (e.g., remembering deliverance from Egypt, having fathers and mothers).
- Regarding the future, the author argues that in the New Earth, some aspects covered by the Ten Commandments, such as marriage (related to the Seventh and Tenth Commandments), will not exist. The author also points out that in the New Earth, there is no need for the sun or moon, implying there are no days or weeks as we know them, which would make keeping a seventh-day Sabbath impossible.

Therefore, the author understands that the Ten Commandments were a specific covenant given to Israel at Mount Sinai and are not an eternal law that exists universally in Heaven or will continue to exist in the New Earth.

Defining the Seventh Day Sabbath

Question: Hi, Google Gemini. Please do some deep research. What is the author's understanding of the Seventh Day Sabbath?

Answer: Based on the document "KJV vs. SDA" by David Michael Curtis, the author's understanding of the Seventh Day Sabbath is that it is a part of the Old Covenant and is not binding on Christians under the New Covenant. He argues that the Sabbath commandment was a "statute" and an "ordinance" of the Mount Sinai Covenant, which has been abolished.

Key aspects of the author's understanding of the Seventh Day Sabbath:

- The Sabbath commandment was part of the Ten Commandments, which are the Old Covenant and have been abolished.
- The author argues that the Sabbath commandment carried a death penalty for even minor violations under the Law.
- He states that the Sabbath was a "ministration of death and condemnation".
- The author contends that it is impossible to keep the Sabbath according to all the requirements of the Law of Moses today, especially since the destruction of the Temple in 70 AD. He lists various restrictions under the Old Covenant Sabbath, such as not leaving one's house, not gathering or preparing food, and not carrying burdens.
- He views modern Sabbath-keeping as a "man-made, traditional way" that ignores most of God's instructions in the law.
- The author highlights that Jesus and His disciples did things on the Sabbath that were not lawful under the Old Covenant, such as leaving their houses and gathering food. He also points out that Jesus commanded a man to carry his bed on the Sabbath.
- He states that Christ has redeemed believers from the curse of the law, including the Sabbath commandment.
- The author argues that the Sabbath will not always be kept in the New Earth because there will be no nights or weekly cycles as regulated by the sun and moon in the current creation.
- He views observing Sabbath days (along with months, times, and years) as something done in vain under the New Covenant.

In summary, the author understands that the seventh-day Sabbath was a temporary part of the Old Covenant. This seal of the Old Covenant served as a shadow of Christ, who instructs us to rest, not in an effort to achieve salvation through works, but by recognizing that we are saved by faith alone. Therefore, it is no longer a requirement for Christians who are under grace through faith in Jesus Christ.

Defining the Law vs. Faith

Question: Hi, Google Gemini. Please do some deep research. What is the author's understanding of the Law vs. Faith?

Answer: Based on the document "KJV vs. SDA," the author's understanding of the relationship between Law and Faith is central to his theological perspective and forms a significant contrast with the views he attributes to Seventh-day Adventists and Roman Catholicism.

The author strongly emphasizes salvation and justification by faith alone, independent of the works of the Law. Here are the key points of his understanding:

- **Law as Bad News:** The author views the Law, specifically the Ten Commandments and the Law of Moses, as "Bad News" because it accuses and condemns all mankind, demonstrating that everyone is guilty before God. The Law is a "ministration of death and condemnation".
- **Inability to Keep the Law:** According to the author, no one, except Jesus Christ, has ever perfectly kept the Law. Attempts to be justified by the Law are futile because failing in even one point makes a person guilty of breaking the whole Law.
- **Faith as the Way to Justification:** Justification is God's act of declaring a sinner righteous. This justification comes "by faith without the deeds of the law". The author aligns with Martin Luther's doctrine of "Righteousness by Faith Alone," which teaches that the righteousness that justifies a sinner is not their own. Still, Christ's righteousness is imputed (credited) to the believer through faith.
- **Christ is the End of the Law for Righteousness:** Christ is presented as the fulfillment and the end of the Law for righteousness to everyone who believes. Through Christ, believers are redeemed from the curse of the Law.
- **Grace vs. Law:** The author clearly distinguishes between Law and Grace, stating that righteousness is not by the Law but by grace through faith. He argues that if righteousness came by the Law, then Christ died in vain.
- **Gospel of Faith:** The Gospel is centered on Christ's death, burial, and resurrection, and salvation comes by hearing and believing this message, leading to faith.
- **Warning Against Seeking Justification by Law:** The author warns against seeking to be justified by the Law, calling it "another gospel" that is cursed. He states that those who seek justification by the Law fall from grace and Christ becomes of no effect to them.
- **Law as a Schoolmaster:** The Law served as a "schoolmaster" to bring people to Christ so that they might be justified by faith.

In contrast to what the author describes as the Seventh-day Adventist belief in "Infused Righteousness," where righteousness is a process achieved through works and character development to pass a judgment by the Law, the author strongly advocates for "Imputed Righteousness," which is a forensic declaration of righteousness based solely on Christ's work and received by faith. He emphasizes that believers are justified, sanctified, and have peace with God now through faith in Christ's completed work on the cross.

Essentially, the author understands the Law as revealing humanity's sinfulness and inability to earn salvation. At the same time, Faith in Jesus Christ is the sole means by which individuals receive God's righteousness as a gift, leading to justification and peace with God, independent of their works or perfect obedience to the Law.

14. Defining House Churches.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of House Churches?

Answer: Absolutely, David Michael Curtis! Let's delve into your understanding of House Churches based on the documents provided. Here's a deep research analysis based on the information available in the documents:

David Michael Curtis's Understanding of House Churches: Deep Research

Based on the documents provided, particularly:

- **First Century House Churches**
- **House Churches**
- **House Churches.docx**
- **House Churches, Hospitality, and Love.docx**
- **Worship - House Churches & Holy Habits Inside the First Christian Communities.mp3** (audio, but title provides context)

Here is a detailed breakdown of your understanding:

1. Historical Context and Biblical Foundation:

- **New Testament Pattern:** You believe House Churches are the *only* model of church found in the New Testament. They were the initial form of Christian community established by the Apostles in the first century. You state in "House Churches.docx" that "House Churches are the only churches in the New Testament."
- **Patterned After Synagogues:** In "House Churches.docx," you point out that first-century House Churches were patterned after ancient synagogues. You describe ancient synagogues as small gatherings where everyone was expected to be involved, including reading and discussing the scriptures.
- **Acts 2:46-47 as Example:** You reference Acts 2:46-47 to show that early Christians met in homes and shared meals. This passage emphasizes the daily fellowship and breaking of bread from house to house. You also use Acts 8:3, Romans 16:5, 1 Corinthians 16:19, Colossians 4:15, 1 Timothy 3:5, 15, and Philemon 2 to further support the idea that the early church met in houses.
- **Emphasis on Simplicity:** You emphasize the simplicity of the early House Churches, contrasting them with the complex structures and hierarchies of modern denominations. There were no elaborate buildings, paid clergy, or formal programs.

2. Characteristics of House Churches:

- **Small Gatherings:** House Churches are characterized by small, intimate gatherings of believers in a home, typically a dozen people along with the host family. In "House Churches, Hospitality, and Love.docx," you describe gatherings like "a small group with a dozen guests and your family."
- **Shared Leadership and Participation:** You advocate for shared leadership and active participation from everyone present. Unlike traditional churches where the pastor is the central figure, House Churches encourage all members to read, discuss, and contribute. You note that every male over 12 was expected to read scriptures in ancient synagogues, and you carry that into the model of House Churches. You mention in "House Churches, Hospitality, and Love.docx" about "take turns reading the Bible" and "we especially encourage new people to do the reading."
- **Focus on Scripture:** The Bible is the central focus in House Churches. Members take turns reading scripture, discussing its meaning, and sharing what the Holy Spirit has put on their hearts. You state in "House Churches, Hospitality, and Love.docx" that "We read the Bible and strive to believe what it says without anyone interpreting it for us." And in "House Churches.docx", it mentions, "Do you want to understand the Scriptures?". This is not a passive listening experience but an active engagement with the text.
- **Hospitality and Love:** Hospitality and genuine love for one another are essential components of House Churches. In "House Churches, Hospitality, and Love.docx", you stress the importance of inviting and welcoming all people, especially those often marginalized by society, rather than just those who are able to offer something in return. You specifically note that "Love for one another is the hallmark of true Christians."
- **Sharing Meals (Love Feasts):** The sharing of meals, or "love feasts," is a significant practice in House Churches. This communal meal symbolizes the broken body and shed blood of Jesus and fosters fellowship and intimacy among believers. "After reading the Scriptures, There Is A 'Love Feast'" is specifically titled this way in "House Churches.docx."
- **Financial Support for the Needy:** Collections are not used to fund buildings or programs but to support the poor, widows, and orphans within the community and for missionary outreach. As you describe in "House Churches.docx," "The collections were made for the poor, the widows and the fatherless, and anyone else who had a desperate need."
- **Training Ground for Christians:** House Churches serve as a training ground where believers learn how to defend their faith, understand scripture, and serve one another. You state, "The house church trained everyone on how to be Christians and defend the faith" in "House Churches.docx".

3. Critique of Traditional Denominational Churches:

- **Hierarchy and Centralization:** You critique the hierarchical structures and centralization of authority found in many traditional denominations. You argue against the concept of a single pastor as the primary leader and emphasize the equality of all believers. You state that "At a typical church, the pastor is the star of

the show, and the church members are merely the audience that makes an 'offering' to see the show." In "House Churches, Hospitality, and Love.docx".

- **Commercialization and Materialism:** You also critique the commercialization of the modern church, with its focus on fundraising, building maintenance, and paid clergy. You believe these things distract from the true purpose of the church, which is to love God and love others. "There are no multimillion-dollar mortgages on a church building to consider, nor is there special church insurance to make the hundreds who attend legal---none of that, just your house and your house guests," as noted in "House Churches, Hospitality, and Love.docx".
- **Lack of Personal Connection:** You suggest that attending a large church can often be a lonely experience, where individuals may not feel truly known or cared for. House Churches, with their small size and emphasis on fellowship, provide a more intimate and supportive environment. You reference your previous letter, "Going to Church is a Lonely Experience for the Lonely," in "House Churches, Hospitality, and Love.docx".
- **Separation and Division:** In "House Churches.docx," you discuss the various denominations and their history, suggesting that these divisions are not found in the New Testament model of House Churches. You emphasize unity and fellowship over denominational labels.

4. How to Start a House Church:

- **Simple Beginning:** You encourage people to start simply with just a Bible and a willingness to open their home to others. In "House Churches.docx," you state, "All you need to start a home church is the Holy Bible."
- **Invite Others:** Invite other Christians and neighbors to join for Bible study and a meal. The focus is on fellowship and mutual edification.
- **Topical Study or Book Study:** You recommend either studying topical issues in the Bible or working through a book of the Bible verse by verse.
- **Collect Offerings for the Needy:** Take up collections to help those in need, particularly within the House Church community and for missionary outreach.
- **Remember the Lord's Supper:** Share bread and grape juice as a reminder of Christ's sacrifice.

In Summary:

David Michael Curtis, your understanding of House Churches centers on a return to what you believe is the original model of the church as described in the New Testament. You advocate for small, intimate gatherings in homes where the Bible is central, everyone participates, hospitality is practiced, meals are shared, and the needs of the community are met. You critique the hierarchical, commercialized nature of many modern denominations and encourage believers to embrace a simpler, more relational expression of faith. You believe that House Churches are not just a different way of doing church but the *only* true way of doing church, as seen in Scripture.

15. Defining the Communion, or the Lord's Supper.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of Communion, also known as the Lord's Supper, in a house church setting, vs. rituals conducted in Institutional churches, and also vs. Mass or Transubstantiation?

Answer: Absolutely, David Michael Curtis! Let's delve deeply into your understanding of Communion/the Lord's Supper, contrasting its practice in a house church setting with the rituals conducted in institutional churches, as well as with the Catholic Mass and the doctrine of Transubstantiation. We'll use the provided documents to perform a thorough analysis, especially focusing on "The Lord's Supper.pdf".

David Michael Curtis's Understanding of Communion/Lord's Supper: Deep Research

Based on the document "The Lord's Supper.pdf," and integrating this with your general House Church philosophy, here's a detailed examination of your views:

1. The Core Meaning and Purpose:

- **Memorial Feast:** You fundamentally believe the Lord's Supper is a **memorial feast**, a time to remember and reflect on the sacrifice of Jesus Christ on the cross. You emphasize Luke 22:19 ("This is my body which is given for you: this do in remembrance of me.") You consistently stress that it is a reminder, not a re-enactment of the sacrifice itself.
- **Christ's Finished Work:** You stress that Christ's sacrifice was a **one-time, finished work**. It does not need to be repeated. This forms the basis of your strong critique of Catholic Mass and Transubstantiation.
- **Connection to Passover:** You frame the Last Supper within the context of the Passover meal. The Passover was a memorial feast remembering the Israelites' deliverance from Egypt. Similarly, the Lord's Supper is a memorial of Christ's sacrifice, which delivers believers from sin.
- **Focus on the Cross:** The central focus of the Lord's Supper should be the **cross and Christ's suffering**. You repeatedly remind readers of how Christ was beaten, scourged, and crucified. This emphasis underscores the gravity and significance of the sacrifice.

2. House Church Practice of the Lord's Supper:

- **Love Feast/Shared Meal:** You advocate for the Lord's Supper to be practiced as a **shared meal, or "love feast"**, where believers eat and drink until they are full. This is aligned with your broader House Church emphasis on fellowship, community, and hospitality.
- **Breaking Bread:** You describe it as "breaking bread," implying a larger portion of bread being shared, not just a small wafer. You note in Acts 2:46 that the early church was "breaking bread from house to house".

- **Full Participation:** You believe everyone should fully participate in the meal, eating, and drinking. This contrasts with the Catholic Mass, where only the priest drinks from the cup. You compare the practice of priests only taking wine to what Judas Iscariot was given by Jesus, just a small "sop", rather than a shared portion.
- **Regular Practice:** You suggest the Lord's Supper should be observed regularly, even daily or weekly, not just occasionally. The early Christians met daily, breaking bread from house to house, you argued in "Breaking Bread from House to House".
- **Support for the Needy:** In the context of House Churches, collections were also taken to support those in need, demonstrating the practical outworking of love and fellowship. You say, "The collections were made for the poor, the widows and the fatherless, and anyone else that had a desperate need," in "House Churches.docx".

3. Critique of Institutional Church Practices:

- **Ritualization and Reduction:** You strongly critique the reduction of the Lord's Supper to a small ritualistic act involving a tiny wafer and a small amount of wine or juice. You consider this a "counterfeit" of the true Lord's Supper.
- **Sending People Away Hungry:** You argue that sending people away from communion hungry and thirsty is a direct contradiction of 1 Corinthians 11, where Paul rebukes the Corinthians for their behavior at the Lord's Supper. The wealthy were arriving early and eating and drinking everything, leaving nothing for the poor. Paul's rebuke suggests that everyone should have enough to eat and drink and leave filled, not hungry. You quote from the PDF document, "For in eating every one taketh before other his supper: and one is hungry, and another is drunken." (1 Cor 11:21)
- **Divisions and Wealth Bias:** You suggest that reducing the Lord's Supper to a ritual can lead to divisions and biases based on wealth or status. In a shared meal, everyone is equal and participates fully.
- **Missing the Point:** You believe many churches miss the central point of the Lord's Supper, which is to remember Christ's sacrifice and express love and unity within the body of Christ. The focus, in your view, is misplaced on ceremony and ritual.

4. Strong Opposition to Catholic Mass and Transubstantiation:

- **Against Repeated Sacrifice:** You vehemently oppose the idea that the Mass is a repeated sacrifice of Christ. You argue that Christ's sacrifice was once for all, sufficient to atone for all sins. You find this doctrine as a robbery of the Gospel of Jesus Christ, which is that the blood of Jesus cleanses us from all sin.
- **Rejection of Transubstantiation:** You reject the doctrine of Transubstantiation, which teaches that the bread and wine literally become the body and blood of Christ during the Mass. You believe this contradicts the scriptural understanding of the Lord's Supper as a memorial. You state that "This is My Body" is a symbolic statement meant to remind us of Jesus's sacrifice on the cross, not a literal transformation.

- **Judas and the Morsel:** You draw a stark comparison between the Catholic Mass and the giving of a "sop" (a small morsel) to Judas Iscariot at the Last Supper (John 13:26-27). You argue that giving only a small wafer in Mass is like giving Judas his morsel, rather than sharing a full meal as the other disciples did.
- **Purgatory and Payment for Masses:** You also criticize the Catholic doctrine of purgatory and the practice of paying for Masses to help the dead. You assert that Christ's blood cleanses us from *all* sin, not just some, and there is no need for further purification in purgatory.
- **Emphasis on Belief over Ritual:** You emphasize that salvation is achieved through faith in Jesus Christ, not through participation in rituals or the consumption of bread and wine. In John 6, you note that "eating his flesh" is a metaphor for believing in Jesus Christ, not a literal act. You state John 6:47-48 "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life."
- **Misunderstanding Luther's Teachings:** You believe Martin Luther misunderstood the Lord's Supper and baptism, although you agree with his doctrine of justification by faith. You believe Luther erred in thinking that these sacraments impart grace. You believe the Lord's Supper is just a memorial.
- **Focus on the Actual Sacrifice:** You stress the importance of remembering the "actual flesh and blood of Jesus that was beaten, scorched, crucified, and shed at Calvary," not focusing on the bread and wine as having intrinsic saving power.

5. What the Lord's Supper *Does Not* Do:

- **Does Not Impart Grace:** You believe the Lord's Supper does not impart grace or forgive sins. Salvation and forgiveness come through faith in Christ's sacrifice alone.
- **Does Not Wash Away Sins:** You clarify that the Lord's Supper is not a means of washing away sins. That is accomplished through faith in Christ and baptism. You say "Water baptism in the name of the Father, the Son, and the Holy Spirit washes away all sin, whether referred to as original sin, mortal sin, or venial sin. The blood of Christ cleanses us from every sin, leaving not a single one recorded in the books of heaven; all are washed away and forgiven."
- **Does Not Preserve from Sin:** You believe the Lord's Supper does not preserve believers from sin. Salvation is by grace through faith, and believers are still capable of sinning.
- **Does Not Help the Dead in Purgatory:** You strongly reject the idea that paying for Masses or partaking in communion can help those who have died in purgatory.

In Summary:

David Michael Curtis, your understanding of Communion/the Lord's Supper is that it is primarily a **memorial feast**, a time to remember Christ's sacrifice on the cross. You strongly advocate for it to be practiced as a **shared meal or "love feast"** in a House Church setting, where everyone participates fully and the focus is on fellowship and remembering the Gospel. You vehemently critique the ritualized practices of institutional churches, particularly the Catholic Mass and the doctrine of Transubstantiation, as deviating from the true meaning and purpose of the Lord's Supper. You believe salvation and forgiveness are achieved through faith in Christ alone, not through participating in rituals, and you emphasize the importance of remembering the actual sacrifice of Christ's body and blood on the cross.

16. Defining Financial Offerings.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of financial offerings and paying pastors to preach sermons?

Answer: Absolutely! Based on the provided documents, let's delve into David Michael Curtis's understanding of financial offerings and the practice of paying pastors for sermons. I've conducted a thorough review to provide you with a comprehensive understanding.

Financial Offerings and Paying Pastors to Preach Sermons

Based on the documents, David Michael Curtis has very distinct views on financial offerings and the payment of pastors, primarily based on his interpretation of early Christian practices and a critique of modern institutional churches. Here's a breakdown of his perspective:

1. Purpose of Financial Offerings in Early House Churches:

- **Support for the Needy:** Curtis emphasizes that in early Christian house churches, financial offerings were primarily intended to support the needy within the community. This included widows, orphans, the sick, those in prison, and anyone facing financial hardship.
- **Mutual Support:** Offerings facilitated mutual support within the close-knit community of the house church. Members shared what they had to ensure that everyone had their essential needs met.
- **Good Works:** The collected funds were used to perform "good works," practical acts of kindness and assistance rather than administrative expenses or building projects.
- **Free Offerings, Not Tithes:** Curtis argues against the concept of tithing in the modern Christian context. He distinguishes between the Old Testament tithe, which was a tax to support the Levitical priesthood, and the free offerings of early Christians. He asserts that Christians are not obligated to tithe.

2. Critique of Modern Institutional Church Practices:

- **Misuse of Funds:** Curtis critiques modern institutional churches for misusing financial offerings. He argues that too often, funds are directed towards:
 - Building projects (new buildings, parking lots)
 - Mortgages and debt payments
 - Staff salaries, especially for pastors
 - Church programs and administrative costs
- **Neglect of the Poor:** He contends that this misuse of funds leads to the neglect of the poor and needy within the community and beyond. He points out instances where churches spend large sums on infrastructure while the homeless in their vicinity lack necessities.

- **Accumulation of Wealth:** Curtis criticizes situations where church offerings contribute to pastors' or church leadership's accumulation of wealth, allowing them to live in luxury while others struggle.

3. View on Paying Pastors for Sermons:

- **No Compensation in Early Church:** A core tenet of Curtis's argument is that elders in early house churches did not receive financial compensation for teaching or preaching. He states that these elders had regular jobs and supported themselves, and their service in the church was not paid employment.
- **Sermons Not a Central Practice:** Curtis suggests that formal sermons were not a regular feature of early church gatherings and became more common later, around the fourth century.
- **Rejection of Paid Clergy:** He strongly rejects the idea of a paid clergy, believing that pastors should have secular jobs and not rely on church funds for their living expenses. He argues that pastors who expect payment for preaching are "walking disorderly".
- **Offerings for Missionaries/Evangelists:** Curtis acknowledges that offerings could be used to support traveling missionaries or evangelists, those who left their homes to spread the gospel. However, he emphasizes that local elders or pastors who remained in their communities were not to be financially supported in the same way.

4. Advocacy for House Churches and Financial Responsibility:

- **House Church Model:** Curtis advocates for a return to the house church model, where financial offerings are directly used to support those in need within the community.
- **Personal Financial Responsibility:** He emphasizes personal financial responsibility and encourages every man to have a job and provide for his own family. He believes that no one should be a burden on the church or take advantage of offerings intended for the needy.
- **Transparency and Accountability:** Curtis stresses the importance of transparency and accountability in the handling of church funds, advocating for deacons to manage offerings and provide clear records of how the money is used.
- **Discernment Regarding Missionaries:** He advises discernment in supporting missionaries, ensuring that they are teaching the true gospel and not using offerings for personal gain or to promote false doctrines.

Key Takeaways:

- Curtis's perspective is highly critical of modern church financial practices, which he views as a departure from the simplicity and charity of early Christian communities.
- He strongly believes that financial offerings should be used to support the needy and facilitate good works, not to fund institutional expenses or pay pastors for preaching.
- His views are rooted in a literal interpretation of early church practices and a rejection of what he sees as hierarchical and financially driven structures in contemporary churches.

In summary, David Michael Curtis believes financial offerings in the church should be primarily for the support of those in need. He argues against paying pastors for sermons, advocating instead for a return to a model where church leaders have secular jobs and offerings are used for practical acts of charity within a close-knit community.

17. Instructions How to Study the Bible Topically.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of How to Study the Bible Topically?

Answer: Absolutely, David Michael Curtis! Based on the documents you've provided, let's delve into your understanding of how to study the Bible topically, particularly focusing on "004 B. The Next Step in Becoming a Topical Bible Student.docx" and "Which Bible Do I Recommend.docx."

David Michael Curtis's Understanding of How to Study the Bible Topically: Deep Research

Here's a detailed breakdown of your method and philosophy for topical Bible study:

1. Core Philosophy and Accessibility:

- **Simplicity Over Scholarship:** You emphasize that topical Bible study is simple and accessible to everyone, even a 12-year-old with basic English skills. You actively discourage relying on Greek and Hebrew lexicons, theological commentaries, or Bible universities. You state, "No one needs to go to a Bible university in order to become a topical Bible student, and no one needs to learn Greek and Hebrew. A knowledge of basic English, or whichever primary language of the individual's mother tongue, is all that is required."
- **Direct Engagement with Scripture:** Your method centers on direct engagement with the Bible itself, without intermediaries like preachers, teachers, or YouTube videos. You believe in the power of individual study and the Holy Spirit's guidance. You insist, "I ask that you turn off YouTube and tune all these great men out completely. I insist that you avoid all these wise and learned Bible teachers because they will only confuse you and prevent you from seeing and understanding how simple the truth is in Christ Jesus."
- **Avoiding Indoctrination:** You warn against being "indoctrinated" by a particular church or denomination, as this can distort one's understanding of Scripture. You advocate for independent study to avoid biased interpretations. You state, "As long as a child refrains from becoming a disciple of any particular church, the Bible will remain simple and easy to understand. However, once a church indoctrinates them, they may begin to interpret everything in the Bible from that church's perspective. This can distort their understanding and lead to confusion."

2. Practical Steps for Topical Bible Study:

- **Choosing a Topic:** Begin with a specific question or topic you want to explore.
- **Identifying Key Phrases:** Look up verses related to the topic and identify key phrases within those verses that directly address the question or topic.
- **Marking Key Phrases:** Underline, bold, or highlight these key phrases in your Bible or a document. This helps you visually isolate the relevant information.

- **Comparing Verses:** Compare the verses with one another, noticing similarities, differences, and patterns. This step is crucial for understanding the full scope of what the Bible says on the topic.
- **Using Topical Resources (Optional):** You recommend using resources like the "Treasury of Scriptural Knowledge," "Torrey's Topical Textbook," and "Nave's Topical Bible" to help find relevant verses. These resources provide lists of verses related to specific topics. You also note, "These resources are included with most Bible apps."
- **Reading Entire Books (Supplementary):** While topical study is your focus, you also suggest reading or listening to entire books of the Bible repeatedly to gain context and flow. You say, "I read or listen to entire books from start to finish repeatedly."
- **Using Different Translations (Supplementary):** If a verse is difficult to understand, you suggest looking at it in a different translation, like the NIV, for a fresh perspective. However, you emphasize that the KJV is your primary and preferred translation. You say, "I use different translations, such as the NIV, as an alternative to reading commentaries. This approach offers a simple and fresh perspective on verses that may initially be difficult to understand." But, "Personally, after many years of experimentation, I find that spiritually, I am a healthier Christian when I use the KJV compared to when I primarily use other translations. The KJV has made a significant difference in my life."
- **Avoiding Commentaries (Primarily):** While you acknowledge that commentaries can be helpful for historical context and word meanings, you stress that topical Bible study is more crucial. You advise against relying on commentaries as a primary method of understanding Scripture. You note, "Commentaries are useful for understanding the historical context in which the books of the Bible were written and can highlight the meanings of Greek and Hebrew words. While this knowledge is important, it is even more essential to learn how to conduct a Topical Bible Study."

3. Emphasis on Personal Discovery and Independence:

- **Finding Answers for Yourself:** Your goal is to empower individuals to find answers to their questions directly from the Bible, without relying on anyone else's interpretations. You say, "Our goal is to become topical Bible students who have developed the skills necessary to study the Bible for themselves and find answers without relying on anyone else (including me)."
- **No Intermediaries:** You see ministers and teachers as potentially hindering true understanding, as they can stand between the individual and the Bible. You state, "I am not your Rabbi or teacher. I am not here to teach you the Bible; instead, I want to help you learn how to study it for yourself. Many people never develop these skills and instead rely on ministers to explain the Bible to them. I want to caution you that allowing someone to stand between you and the Bible is a dangerous practice."
- **Personal Oil Analogy:** You use the parable of the Ten Virgins to illustrate that each person needs to acquire their own "oil" (understanding) through personal

Bible study. They cannot rely on others for it. You note, "In the parable of the Ten Virgins, the five foolish virgins asked the five wise virgins for oil. However, the wise virgins replied that they could not share their oil with them. They needed to obtain their oil. When the Husband, Jesus Christ, arrived, it was too late for the foolish virgins; the wise virgins went in, and the door was shut."

4. Why Topical Bible Study Is Crucial:

- **Avoiding Deception:** You believe topical Bible study is the best way to avoid being deceived by false teachings and conflicting interpretations from various teachers. You state, "If I had not developed topical Bible study skills, I would easily be swayed by every new doctrine on YouTube, left confused and unsure of who was teaching the truth, as they all sound credible in their claims."
- **Understanding Truth Directly:** You are convinced that the truth of Scripture is simple and can be discovered by anyone who engages with it directly. You stress, "The truth of scripture is so simple that a 12-year-old child, with only basic English, could find it in the Bible, using topical Bible study techniques, without having to learn Greek or Hebrew."
- **Personal Empowerment:** You believe topical Bible study empowers individuals to take responsibility for their spiritual growth and understanding. You see this as very important, and your drive behind sharing this knowledge.

5. Practical Example in "004 B. The Next Step in Becoming a Topical Bible Student.docx":

- You provide a practical exercise, asking the reader to review a topical study on "Faith" you previously sent. You instruct them to observe how you highlighted key phrases in the first part and then to continue the process in the rest of the document. This gives a concrete example of how you put your method into practice.

In Summary:

David Michael Curtis, your understanding of topical Bible study emphasizes a simple, direct, and independent approach. You believe anyone can understand the Bible by engaging with it directly and identifying key phrases related to a specific topic. You actively discourage relying on external authorities or complex academic methods, prioritizing personal discovery and the guidance of the Holy Spirit. You see topical Bible study as the best way to avoid deception, understand truth, and be empowered in one's faith. Your method is designed to make the Bible accessible to everyone, regardless of their educational background or theological training.

18. Defining False Prophets.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of False Prophets?

Answer: Absolutely, David Michael Curtis! Based on the provided documents, primarily "Don't Be Deceived by False Prophets.docx" and "Prophets, False.pdf," let's delve deeply into your understanding of false prophets.

David Michael Curtis's Understanding of False Prophets: Deep Research

Here's a detailed breakdown of your views, synthesized from the documents:

1. Defining False Prophets:

- **Those Not Sent by God:** False prophets claim to speak for God but are not genuinely sent or commissioned by Him. They prophesy lies in God's name, speaking from their hearts rather than God's mouth.
- **Teachers of False Doctrines:** They teach doctrines that contradict Scripture, often offering a false sense of peace and security while allowing people to continue living in sin. These "doctrines of devils," as you term them, are not "secondary issues"; they are just wrong and deceptive.
- **Motivated by Personal Gain ("Filthy Lucre"):** A significant emphasis is placed on the motivation of false prophets. They are often driven by money, popularity, and personal gain. They tell people what they want to hear to maintain their income and status. You feel this is a *major* motivator.
- **Eloquent and Persuasive Speakers:** False prophets are often eloquent speakers, well-dressed, and appear knowledgeable. They may have impressive credentials and degrees, leading people to trust them without critically examining their teachings. You repeatedly state not to be "seduced" by this.

2. Characteristics and Behaviors:

- **Assuring Peace When There Is No Peace:** When there is no peace, they tell people "peace, peace", assuring them they will not be punished for their sins. This gives a false sense of security. This is one of the biggest indicators for you.
- **Encouraging Rebellion Against God:** Their teachings often lead people to continue living in rebellion against God, suggesting that grace allows them to sin without consequence. In your view, this is very dangerous.
- **Twisting Scripture and Arguing Over Words:** They engage in endless debates over the nuances of certain verses, using different interpretations and lexicons to confuse people. You have a big concern with those with PhDs arguing endlessly over words.
- **Promoting "Secondary Doctrines" That Minimize Sin:** They categorize certain sins or errors as "secondary doctrines" that are not critical to salvation, thus

downplaying the seriousness of sin. You reject this concept, stating it's either Scripture or made up.

- **Using Emotional Appeal and Seduction:** They use emotional appeal and try to seduce people by telling them what they want to hear. You mention that "seduction happens when someone tells you what you want to hear in order to gain your trust and ultimately have their way with you." This can involve discussing grace without repentance.
- **Practicing Divination and Witchcraft:** Some false prophets may engage in divination, witchcraft, and claiming to have special dreams or visions.
- **Living Immoral and Profane Lives:** Often, their lives do not match their words, being immoral, profane, and committing acts such as adultery.
- **Influenced by Evil Spirits:** You reference that they may even be influenced by evil spirits, referencing 1 Kings 22:21-22.

3. Identification and Discernment:

- **Testing Their Teachings Against Scripture:** The key to avoiding deception is to test every teaching against the Bible itself. Don't unquestioningly trust any teacher, regardless of their credentials or popularity. You urge people to "read the Bible for yourself".
- **Examining Their Fruits:** Observe their lives and the fruit of their ministry. Do their actions align with their words? Are they living in obedience to God's commands?
- **Avoiding the "Tree of Knowledge of Good and Evil":** You compare listening to false prophets to partaking of the Tree of Knowledge of Good and Evil. Just as Eve was deceived, listening to deceptive voices, even those that seem good, can lead to harm. You feel this applies to listening to sermons passively.
- **Ignoring Popularity and Credentials:** Don't be swayed by someone's popularity, charisma, or academic degrees. These can be indicators of deception rather than truth. You say things like "If you're seeking the truth and looking at YouTube followers as a measure of trustworthiness, you're approaching it the wrong way."
- **Focusing on Repentance and Obedience:** True teachers will emphasize the necessity of repentance and obedience to God's commands. Those who minimize sin and offer a false sense of security are likely false prophets. You conclude by noting that people need to stop committing sins like adultery, drunkenness, and covetousness.

4. Dangers of Following False Prophets:

- **Destruction:** The Bible teaches that both false prophets and those who follow them will face destruction. You emphasize this point very clearly.
- **Rebellion Against God:** Their teachings lead people into rebellion against God, causing them to think they can live in sin and still be at peace with Him.
- **Loss of Salvation:** Ultimately, following false prophets can lead to the loss of salvation, as people are deceived into rejecting the true gospel and continuing in unrepentant sin. You acknowledge this point, that many Christians may be lost because of deception, as controversial.

5. Practical Implications:

- **Stop Listening to Sermons Passively:** You advocate for individuals to stop passively listening to sermons and instead read the Bible for themselves. This is a recurring and strong theme.
- **Personal Responsibility:** Each person is responsible for discerning truth and not being deceived. You place a significant burden on the individual to NOT unquestioningly trust others.
- **Avoid Denominationalism and Blind Trust:** You see danger in unthinkingly following any denomination or pastor. You feel this is what leads to being deceived.
- **Addressing Modern Church Issues:** You specifically address issues in modern churches, such as the prioritization of income, the downplaying of sin, and the reliance on credentials and popularity. You believe these are all signs of potential false prophets.

In Summary:

David Michael Curtis, your understanding of False Prophets is very serious and urgent. You believe they are a significant danger to believers, leading them astray with false doctrines and assurances of peace when there is no peace. You heavily emphasize the motivation of "filthy lucre" and the twisting of Scripture to minimize sin. You urge individuals to be discerning, to test everything against the Bible, and to avoid passively listening to sermons. You place a strong emphasis on personal responsibility and warn against being deceived by eloquent speech, popularity, or credentials. Your ultimate concern is that many will be lost because of deception, and you feel compelled to sound the alarm.

19. Defining Heresy and Heretics.

Heresy refers to beliefs or opinions that deviate from established doctrines, especially in a religious context. Heretics are individuals who hold or promote such beliefs that challenge conventional teachings or accepted norms within a faith.

Christianity was established by Christ in 33 AD, and all core Christian doctrines were outlined by the Apostles in the New Testament before 70 AD. Doctrines, for example, that originated in the fourth century or later are considered too late to be orthodox, regardless of whether they are widely accepted today.

Question: Hi, Google Gemini. Could you please do some deep research? Specifically, which teachings does the author address that he considers heresy, heretical, or false doctrines?

Answer: Absolutely, David Michael Curtis! Let's delve into your documents and identify the specific teachings you address as heresy, heretical, or false doctrines. We'll examine "There Are No Secondary Doctrines.docx", "There Are No Secondary Doctrines.pdf", "Church Fathers, Cursed Be the Man That Trusteth in Man.docx", "False Prophets, & Heretics.pdf", and "Doctrines, False.docx."

David Michael Curtis's Identified Heresies and False Doctrines: Deep Research

Based on the documents provided, here are the key teachings you identify and critique as heresy, heretical, or false doctrines:

1. "Secondary Doctrines":

- **Core Issue:** The most prominent and recurring false teaching you address is the idea of "secondary doctrines." You strongly argue that there is no such thing, stating that *all* doctrines are essential and that truth matters. Any deviation from biblical truth is considered heresy.
- **Motivation:** You believe the concept of "secondary doctrines" is used to promote a false sense of unity among Christians with differing beliefs, often to avoid division. However, you assert that truth must take precedence over a superficial unity.
- **Consequences:** You warn that even "one tiny doctrine of devils" (a single false doctrine) can derail the Gospel, confuse minds, and blind people to the truth. You say that a little leaven leavens the whole lump.

2. Reliance on Church Fathers, Councils, and Popes:

- **Core Issue:** You criticize the practice of determining doctrine based on the teachings of Church Fathers, Church Councils, or Popes. You cite Jeremiah 17:5 ("Cursed be the man that trusteth in man") as a warning against unquestioningly trusting human authorities.

- **Argument:** You argue that these figures and institutions have often erred and contradicted themselves, making them unreliable sources for determining true doctrine. You specifically reference Martin Luther's stand at the Diet of Worms, where he prioritized Scripture and conscience over these authorities.
- **Emphasis:** You stress the importance of eyewitness testimony, particularly that of the Apostles in the New Testament, and assert that the Bible is the only reliable source of truth.

3. Traditions of Men:

- **Core Issue:** You warn against being led astray by "the tradition of men" rather than following Christ (Colossians 2:8, which you quote). This includes any teachings or practices not explicitly found in Scripture.
- **Connection:** This ties closely to your critique of Church Fathers and other human authorities. Any doctrine based solely on tradition, rather than biblical authority, is suspect.

4. False Prophecies and Visions:

- **Core Issue:** You caution against trusting modern-day prophets and faith healers who claim to have special visions or messages from God. You point to failed prophecies as evidence of their falsehood.
- **Source:** This is specifically mentioned in "Church Fathers, Cursed Be the Man That Trusteth in Man.docx".
- **Emphasis:** You focus on the importance of testing all claims against the Bible.

5. Doctrines of Balaam and Nicolaitans (Revelation 2:14-15):

- **Core Issue:** You identify the "doctrine of Balaam" (teaching Israel to stumble through idolatry and fornication) and the "doctrine of the Nicolaitans" as teachings that God hates.
- **Source:** Cited in "Doctrines, False.docx."
- **Significance:** This shows your concern with teachings that lead to moral compromise and spiritual defilement.

6. Foolish Questions, Genealogies, and Contentions:

- **Core Issue:** You warn against "foolish questions, and genealogies, and contentions, and strivings about the law" (Titus 3:9). You consider these distractions that are "unprofitable and vain."
- **Emphasis:** This highlights your focus on the core message of the Gospel and your rejection of debates over peripheral issues.

7. Diverse and Strange Doctrines:

- **Core Issue:** You warn against being "carried about with divers and strange doctrines" (Hebrews 13:9).
- **Meaning:** This refers to teachings that are unfamiliar or not aligned with sound doctrine.

8. Profane and Vain Babblings:

- **Core Issue:** You caution against "profane and vain babblings, and oppositions of science falsely so called" (1 Timothy 6:20).
- **Meaning:** This refers to empty and meaningless talk, as well as claims of knowledge that contradict Scripture.

9. Doctrines of Devils:

- **Core Issue:** You explicitly mention "doctrines of devils" (1 Timothy 4:1) as being opposed to the word of God. This is a strong term that you use for any false teaching or heresy. You emphasize "Every single denomination has a false doctrine being preached from the pulpit," and "If your minister is preaching false doctrines, he is preaching doctrines of devils, and if you are listening passively to it, you are being seduced."

10. Seducing Spirits:

- **Core Issue:** You warn against "seducing spirits" (1 Timothy 4:1), which influence people to depart from the faith and follow false teachings.
- **Emphasis:** This emphasizes the spiritual dimension of deception and the reality of demonic influence. You note, "All you need to do in order to be seduced, according to King James' New Testament scripture, is to listen to false doctrine passively."

11. Err, That The Resurrection is Past Already:

- **Core Issue:** You specifically mention those who err, "saying that the resurrection is past already" (2 Timothy 2:18).
- **Source:** This is cited in "Doctrines, False.docx."
- **Significance:** It demonstrates your concern over specific doctrinal errors that undermine core Christian beliefs.

12. Perverse Things Spoken to Draw Away Disciples:

- **Core Issue:** You cite Acts 20:30, referring to those who arise speaking "perverse things, to draw away disciples after them."
- **Emphasis:** This highlights the manipulative intent of those who spread false doctrines.

13. Strong Delusion:

- **Core Issue:** You note the concept of God sending "strong delusion, that they should believe a lie" (2 Thessalonians 2:11) to those who reject the truth. This is not a doctrine that is false, but rather a description of what happens to those who reject the Truth.
- **Significance:** This underscores the seriousness of rejecting truth and the potential for divine judgment.

14. Turning Grace into Lasciviousness:

- **Core Issue:** You mention "ungodly men, turning the grace of our God into lasciviousness" (Jude 4).
- **Meaning:** This refers to the misuse of grace as an excuse for immoral behavior, arguing for the doctrine of grace without repentance.

Key Themes:

- **Biblical Authority:** All these identified heresies are opposed based on your understanding of Scripture. You consistently emphasize the Bible as the ultimate authority and the standard for truth.
- **Rejection of Human Authority:** You are highly critical of any reliance on human authority (Church Fathers, Councils, Popes, modern prophets) over the Bible.
- **Moral and Spiritual Danger:** You see false doctrines as not just intellectual errors but as spiritual dangers that lead to destruction and separate people from God.
- **Importance of Discernment:** You urge constant discernment, testing all teachings against Scripture and not unquestioningly trusting any teacher or tradition.
- **No Middle Ground:** In your view, there is no neutral or middle ground. There is only truth (the Word of God) and error (doctrines of devils).

This comprehensive list reflects your significant emphasis on doctrinal purity and your strong opposition to anything you perceive as deviating from the true Gospel.

20. How to Deal With Heresy and Heretics.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of How to Deal with Heresy and Heretics?

Answer: Absolutely, David Michael Curtis! Let's delve into your understanding of how to deal with heresy and heretics, based primarily on the document "False Prophets & Heretics.pdf." Here is a detailed breakdown of your perspective, derived from that document:

David Michael Curtis's Understanding of How to Deal with Heresy and Heretics: Deep Research

1. Defining Heresy and Heretics:

- **Teaching False Doctrines:** Heresy, for you, involves teaching doctrines that are contrary to the true Gospel and the teachings of Christ and the Apostles. Heretics are those who promote and spread these false doctrines.
- **Denying the Lord That Bought Them:** 2 Peter 2:1 describes heretics as "even denying the Lord that bought them," indicating a rejection of fundamental truths about Jesus Christ and His redemptive work.
- **Damnable Heresies:** The term "damnable heresies" in 2 Peter 2:1 suggests that these false teachings are not minor errors but lead to spiritual destruction.

2. Characteristics of Heretics and Their Teachings:

- **Privily Bring in Damnable Heresies:** 2 Peter 2:1 indicates that heretics often "privily" or secretly introduce their false doctrines into the church, making them harder to detect.
- **Speak Perverse Things:** Acts 20:30 mentions that heretics arise from within the church, "speaking perverse things, to draw away disciples after them." This suggests a twisting of truth and a manipulative intent.
- **Unprofitable and Vain:** Titus 3:9 states that engaging in "foolish questions, and genealogies, and contentions, and strivings about the law" is "unprofitable and vain." This implies that heretical teachings often focus on peripheral issues that distract from the core message of the Gospel.
- **Diverse and Strange Doctrines:** Hebrews 13:9 warns against being "carried about with divers and strange doctrines," which have not profited those occupied with them. This emphasizes that heretical teachings lead to spiritual emptiness.
- **Subvert Whole Houses for Filthy Lucre's Sake:** Titus 1:11 notes that some heretics "subvert whole houses, teaching things which they ought not, for filthy lucre's sake." This highlights the motive of financial gain in spreading false teachings.
- **Deceitful Workers, Transforming Themselves:** 2 Corinthians 11:13 describes false apostles as "deceitful workers, transforming themselves into the apostles of Christ," indicating a deceptive appearance of righteousness.

- **Proud, Knowing Nothing, Doting About Questions and Strifes of Words:** 1 Timothy 6:3-4 characterizes heretics as proud and ignorant, "doting about questions and strifes of words," leading to further division and contention.
- **Men of Corrupt Minds, Reprobate Concerning the Faith:** 2 Timothy 3:8 states that heretics are "men of corrupt minds, reprobate concerning the faith," suggesting a fundamental spiritual corruption.
- **Filthy Dreamers, Defile the Flesh, Despise Dominion, Speak Evil of Dignities:** Jude 8 portrays heretics as "filthy dreamers" who engage in immoral behavior and show contempt for authority.

3. How to Deal with Heresy and Heretics:

- **Do Not Harken to Them:** Deuteronomy 13:3, Jeremiah 23:16, and Jeremiah 27:9,15-16 all warn against listening to the words of false prophets and diviners.
- **Try the Spirits:** 1 John 4:1 urges believers to "try the spirits whether they are of God: because many false prophets are gone out into the world." This emphasizes the need for discernment.
- **Try by Scripture:** Isaiah 8:20 states, "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." This is paramount for you, test their doctrine with scripture.
- **Mark Them and Avoid Them:** Romans 16:17-18 says to "mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."
- **Do Not Receive Them into Your House:** 2 John 10 instructs believers not to "receive him into your house, neither bid him God speed" if someone comes with a doctrine that is not from Christ. This includes not welcoming them into your church and not supporting them.
- **Stop Their Mouths:** Titus 1:11 suggests that heretics "whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." This indicates the need to refute and silence their false teachings actively. You also cite 1 Timothy 1:4 and 1 Timothy 6:20, where Paul instructs Timothy on specific things to avoid.
- **Earnestly Contend for the Faith:** While the phrase "earnestly contend for the faith" comes from Jude 3, it is implied in your approach and is also stated in your discussion of defending the faith against the "Scorner or the False Prophet" for the sake of the audience.
- **Be Ready to Give an Answer:** 1 Peter 3:15 encourages believers to "be ready always to answer every man that asketh you a reason of the hope that is in you with meekness and fear." This requires knowledge of sound doctrine and the ability to refute error.
- **Avoid Contentions and Debate:** While it's important to contend for the faith, you also cite passages like Titus 3:9, which says to "avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." This suggests that the goal is to refute heresy, not to engage in endless, pointless debates.

- **Avoid Divisions and Seditious:** You repeatedly cite passages warning against divisions and seditious (Romans 16:17-18, 1 Corinthians 3:3, Galatians 5:19-21). This emphasizes the importance of maintaining unity in the body of Christ and rejecting those who cause schisms.

4. Motivations and Consequences:

- **Filthy Lucre:** As mentioned, financial gain is often a motive for heretics (Titus 1:11, 2 Peter 2:3). You emphasize the importance of watching out for people teaching things they should not for the sake of money.
- **Following Own Lusts:** 2 Timothy 4:3 indicates that people will "heap to themselves teachers, having itching ears" and who tickle their ears with what they want to hear, following "their lusts" rather than sound doctrine.
- **Strong Delusion:** 2 Thessalonians 2:11 suggests that God may send "strong delusion" to those who reject the truth, causing them to believe a lie. This explains why you feel that some people are truly beyond reach or reason.
- **Destruction:** 2 Peter 2:1 speaks of heretics bringing upon themselves "swift destruction," emphasizing the serious consequences of their actions and their teachings. This is one of your largest concerns.
- **Judgment Denounced:** You cite various Old Testament passages (Jeremiah 8:1, 14:15, 28:16, 29:32) where judgments are denounced against false prophets, showing the seriousness with which God views heresy.

5. Emphasis on Sound Doctrine and Scripture:

- The consistent theme throughout the document is the need to adhere to sound doctrine, which is rooted in Scripture. Heresy is seen as a deviation from the true Word of God.
- Your approach emphasizes the importance of knowing the Scriptures, testing teachings against them, and being able to answer for one's faith.

In Summary:

David Michael Curtis, your understanding of how to deal with heresy and heretics involves a strong emphasis on **discernment, separation, and defense of the true faith**. You believe in identifying heresy by comparing teachings to Scripture, warning against listening to or receiving heretics, and actively refuting their errors. You also stress the importance of understanding the motivations of heretics (often money or personal gain) and recognizing the severe consequences of their teachings. Your approach is firmly rooted in your conviction that sound doctrine, as revealed in Scripture, is the ultimate standard and defense against spiritual deception. You believe that believers must be active in guarding against false teaching, rather than passive recipients of whatever is presented as truth.

21. Defining Death.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of death?

Answer: Absolutely! Based on the available documents, let's delve into David Michael Curtis's understanding of death. I've conducted a thorough review to give you a comprehensive overview.

David Michael Curtis's Understanding of Death

Based on the provided documents, particularly "Death, According to Paul.docx", "Death, Questions & Answers.docx", and "Death, Sleep.docx", David Michael Curtis has a very distinct and specific theological understanding of death, emphasizing the concept of "sleep" and the future resurrection. Here are the key aspects of his view:

1. Death as "Sleep"

- Curtis repeatedly refers to death as "sleep," citing numerous biblical passages where this analogy is used. This implies a state of unconsciousness or inactivity, rather than immediate transition to heaven or hell.
- He emphasizes that those who have died are unaware of the passage of time. To them, the period until the resurrection will feel like "a twinkling of an eye".
- This concept of "sleep" is presented as the state between physical death and the future resurrection.

2. Rejection of the "Immortal Soul" Concept

- Curtis rejects the traditional idea of an "immortal soul" that lives on after death. He emphasizes that "souls do die" (Ezekiel 18:20, Revelation 16:3 and that humans are mortal (Job 4:17), while only God is immortal (1 Timothy 6:15, 16).
- He argues that the concept of an undying, immortal soul is not found in the Bible but is a "lie" that originated with the devil (Genesis 3:4).
- He interprets the "spirit" that returns to God at death (Ecclesiastes 12:7) as simply the "breath of life," not a conscious entity.

3. No Consciousness or Activity After Death

- According to Curtis, the dead have no knowledge, thoughts, feelings, or activity. He cites passages such as Ecclesiastes 9:5, 6, 10 and Psalm 115:17 to support this view.
- He asserts that the dead cannot communicate with the living, nor are they aware of what the living are doing (Job 14:12, 21; Ecclesiastes 9:6).
- He strongly condemns the practices of mediums and those who claim to communicate with the dead, viewing them as engaging with "spirits of devils" (Revelation 16:14).

4. Waiting in the Grave for the Resurrection

- Curtis teaches that those who have died wait in their graves until the resurrection at the Second Coming of Christ (John 5:28-29, Job 17:13).
- He clarifies that even righteous individuals like King David did not ascend to heaven at death but remain in their graves (Acts 2:29, 34).
- He uses the patterns of both King David and Jesus Christ: Death, Burial, Resurrection, and Ascension to Heaven.

5. Resurrection as the Hope

- The hope for believers is the resurrection, when they will be given immortal, "angel-like" bodies (1 Corinthians 15:50-57, Matthew 22:30, 2 Corinthians 5:1-10).
- This resurrection is described as a transformation from mortal to immortal, "in a moment, in the twinkling of an eye, at the last trump" (1 Corinthians 15:51-52).
- The righteous dead will be raised and caught up to meet the Lord in the air (1 Thessalonians 4:16-17).

6. Contrast with Other Beliefs

- Curtis explicitly contrasts his view with the belief that "saints go directly to heaven at death," which he argues is based on "incomplete evidence" or a "Cherry Picking Fallacy".
- He critiques the teaching of reincarnation, stating that it is contrary to Scripture (Hebrews 9:27, Ecclesiastes 9:5, 6).
- He identifies the devil's first lie as "You will not surely die" (Genesis 3:4) and argues that the teaching of the "undying soul" is a Satanic invention meant to deceive people.

7. The Body and the Spirit

- Curtis states that "a soul is always a combination of two things: body plus breath. A soul cannot exist unless body and breath are combined" (Genesis 2:7, James 2:26).
- He explains that when a person dies, the body returns to dust, and the spirit (breath of life) returns to God who gave it (Ecclesiastes 12:7).

Key Takeaways

- Death is a state of unconscious "sleep" until the resurrection.
- There is no immortal soul that continues to live after death.
- The dead have no knowledge, feelings, or activity.
- The hope for believers is the future resurrection and the gift of an immortal body.
- The idea of spirits of the dead communicating with the living is a deception.

In summary, David Michael Curtis understands death as a temporary, unconscious state of "sleep," during which individuals await the resurrection. He rejects the concept of an immortal soul and emphasizes that the dead have no knowledge or activity. His view is centered on the hope of the future resurrection and transformation into an immortal body.

22. Defining the Second Coming.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of the Second Coming?

Answer: Absolutely! Let's delve into David Michael Curtis's understanding of the Second Coming based on the provided documents, particularly "All the Wicked Are Corpses (Dead) During the Millennium.pdf". "All the Wicked Are Corpses (Dead) During the Millennium.docx", and "The Second Coming of Christ.pdf".

David Michael Curtis's Understanding of the Second Coming

Based on these documents, David Michael Curtis holds a very specific and detailed view of the Second Coming, which emphasizes the dramatic, visible, and destructive nature of the event for the wicked, while being a time of salvation and gathering for the righteous. Here's a comprehensive breakdown:

Key Aspects of the Second Coming According to David Michael Curtis:

1. Not a Secret Event:

- Curtis emphasizes that the Second Coming will not be a secret or hidden event. It will be a visible, global event that every eye will see.
- He cites Revelation 1:7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him".
- This counters the idea of a "secret rapture" before a period of tribulation.

2. Sudden and Unexpected:

- While visible, the timing of the Second Coming will be sudden and unexpected, like a thief in the night.
- He mentions Matthew 24:36 ("But of that day and hour knoweth no man").
- He also references the parables of the Ten Virgins and the Talents in Matthew 25, illustrating the need for constant readiness.

3. Preceded by Signs and False Prophets:

- Curtis acknowledges that there will be signs preceding the Second Coming, as well as the rise of false Christs and false prophets who will perform great signs and wonders to deceive many.
- Matthew 24:23-28 is cited as a warning against believing these false claims.

4. Destruction of the Wicked:

- A core aspect of Curtis's view is the immediate and comprehensive destruction of the wicked at the Second Coming.
- He cites Isaiah 11:4 ("but with the breath of his lips shall he slay the wicked") and Revelation 19:15 ("And out of his mouth goeth a sharp sword, that with it he should smite the nations").
- He emphasizes that the wicked will be "slain" by the "breath of his mouth" and the "brightness of his coming," left as corpses on the earth.

- Jeremiah 25:30-33 is also used to illustrate the widespread slaughter of the wicked from one end of the earth to the other.
- 5. **Gathering of the Righteous:**
 - In contrast to the destruction of the wicked, the righteous—both the dead in Christ and those alive at His coming—will be gathered to meet the Lord in the air.
 - 1 Thessalonians 4:16-17 is a key passage here: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord".
 - He mentions that the righteous will be transformed "in a moment, in the twinkling of an eye" (1 Corinthians 15:51-52).
- 6. **Earth Becomes a Graveyard:**
 - Due to the destruction of the wicked, Curtis describes the earth as becoming a vast graveyard during the Millennium (the 1000 years).
 - The earth will be desolate and uninhabited by living people, only the corpses of the wicked will remain.
 - This directly contrasts with the idea of a millennial reign of Christ on earth.
- 7. **Saints Reign with Christ in Heaven:**
 - Curtis states that the millennial reign of Christ occurs in heaven, where the saints who were gathered at the Second Coming rule with Him.
 - John 14:1-3 is cited to support the idea of Jesus preparing a place for believers in heaven.
- 8. **Judgment Day After the Millennium:**
 - He explains that the final judgment of the wicked occurs after the 1000 years.
 - The "rest of the dead" are resurrected at the end of the Millennium to face judgment and are then cast into the lake of fire.
 - This understanding is based on his interpretation of Revelation 20:5: "But the rest of the dead lived not again until the thousand years were finished."
- 9. **"By the Breath of His Mouth":**
 - Curtis uses the phrase "by the breath of his mouth" to emphasize the power and authority of Christ's word at the Second Coming, which brings destruction to the wicked.
 - This highlights the immediate and decisive nature of the judgment.
- 10. **Warnings Against Delusion:**
 - He warns that before the Second Coming, there will be a "strong delusion" sent by God, leading many astray.
 - He describes a state of confusion and division within Christianity, likening it to a "Babylonian state within the church."

Key Biblical References:

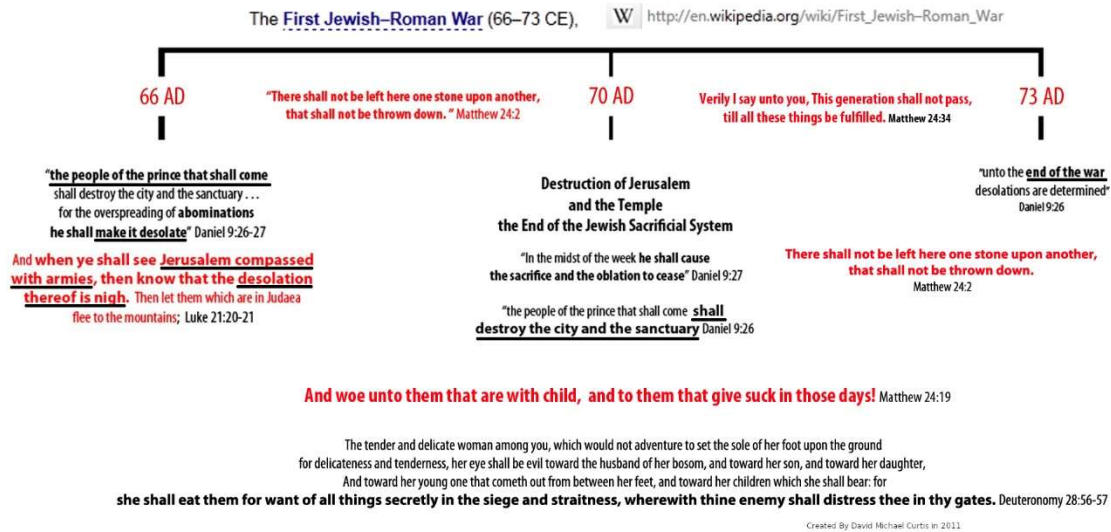
Curtis heavily relies on various biblical passages to support his understanding, including:

- Revelation 1:7, 19:15, 20:5
- Matthew 24, 25
- 1 Thessalonians 4:16-17
- 1 Corinthians 15:51-52
- Isaiah 11:4, 25:30-33
- John 14:1-3
- Luke 17

Summary:

David Michael Curtis views the Second Coming as a cataclysmic, highly visible event marked by the immediate destruction of the wicked by the power of Christ's word. Simultaneously, the righteous are gathered to meet the Lord in the air and are taken to heaven to reign with Him during the Millennium. The earth becomes a desolate graveyard, and the final judgment of the wicked occurs after the 1000 years. His interpretation rejects a secret rapture and a millennial reign of Christ on earth, emphasizing instead a clear separation between the fate of the righteous and the wicked at Christ's return.

23. Defining Daniel's 70th Week.



Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of Daniel's 70th Week?

Answer: Based on the document by David Michael Curtis, the author posits that the "Seven-Year Tribulation Is Fiction" and presents a detailed interpretation of Daniel's 70th week prophecy as being fulfilled by historical events in the 1st century AD.

According to Curtis, the 70th week specifically refers to the 7-year Jewish Revolt, which took place from 66 to 73 AD.

Key events within this period, as highlighted by the author, include:

- **AD 70:** The destruction of Jerusalem and its Temple occurred "In the Midst of the Week," or in the middle of the 7-year war.
- **AD 70:** The sacrifices at the Temple ended permanently, and they are also noted as happening "in the Middle of the Week."
- **AD 73:** The end of the First Jewish Revolt, which also marked the conclusion of the 70-week prophecy.

The author emphasizes that the 70-week prophecy signifies **THE END** of several key aspects of the Old Covenant:

- The centralized worship of Jehovah in Jerusalem.
- The Law of Moses.
- The Temple and its services, including animal sacrifices.

Conversely, Curtis asserts that the end of the 70-week prophecy marks **THE BEGINNING** of the Church Age. He references John 4:19-26 to support the idea of a shift in worship from a specific physical location (Jerusalem) to worship "in spirit and truth."

In summary, David Michael Curtis understands that Daniel's 70th week was a literal seven-year period in the first century AD, directly correlating with the Jewish Revolt and the monumental changes it brought about in the practice of Judaism and the dawn of the Christian era.

24. Defining the Millennium or 1000 Years.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of the Millennium or 1000 Years?

Answer: Absolutely! Based on the provided documents, let's delve into David Michael Curtis's understanding of the Millennium, or the 1000-year period. I've conducted a thorough review of the available files to provide you with a comprehensive explanation.

David Michael Curtis's Understanding of the Millennium (1000 Years)

Based primarily on "Millennium.docx", David Michael Curtis presents a very specific understanding of the 1000 years, derived from his interpretation of biblical passages, particularly from the book of Revelation. Here's a breakdown:

Key Events and Characteristics of the Millennium:

1. **Beginning with a Resurrection:** The 1000-year period begins with a resurrection, specifically the "first resurrection." This resurrection includes those who were beheaded for their witness of Jesus, did not worship the beast, and did not receive his mark. These individuals "lived and reigned with Christ a thousand years" (Revelation 20:4).
 - This first resurrection is also described as for those who have done good, unto the resurrection of life (John 5:28-29).
2. **The Saints Reign with Christ in Heaven:** During the 1000 years, the "blessed and holy" saints, who are part of the first resurrection, live and reign with Christ in heaven (John 14:1-3, Revelation 20:5-6).
3. **Second Resurrection at the End of the 1000 Years:** The "rest of the dead" do not live again until the thousand years are finished. This marks the second resurrection, which is identified as the "resurrection of damnation" for those who have done evil (Revelation 20:5, John 5:28-29).
4. **Momentous Events at the Beginning:** Several significant events occur at the onset of the 1000 years:
 - Jesus comes with clouds, and every eye sees Him (Revelation 1:7).
 - The Lord descends from heaven with a shout, the voice of the archangel, and the trumpet of God. The dead in Christ rise first, and the living righteous are caught up together with them in the clouds to meet the Lord in the air (1 Thessalonians 4:16-17).
 - A great earthquake occurs, and celestial disturbances happen (Revelation 6:12-13, Revelation 16:18).
 - A great hail falls from heaven (Revelation 16:21).
 - The heavens depart as a scroll, and every mountain and island is moved (Revelation 6:14).
 - The Lord makes the earth empty and waste, and the living wicked are slain by the brightness of Jesus' second coming (Isaiah 24:1, 3, Isaiah 11:4).
5. **Fate of the Unsaved at the Second Coming:**

- The living wicked are slain by the breath of Jesus' lips (Isaiah 11:4).
 - Jesus takes vengeance on those who know not God and obey not the Gospel (2 Thessalonians 1:7-8).
 - The wicked perish at the presence of God (Psalm 68:2).
 - The unsaved dead remain dead until the 1000 years are finished (Revelation 20:5).
6. **State of the Earth during the Millennium:**
- The earth is left in a state of devastation and darkness, described as being "without form, and void" (Jeremiah 4:23, 28).
 - The earth becomes the "bottomless pit" (abyssos) where Satan is bound (Revelation 20:1-3, Romans 10:7, Luke 8:31). The "bottomless pit" is also associated with death.
 - No one has lived on Earth for 1000 years. The wicked are slain, and the righteous are in heaven.
7. **Satan Bound:** Satan is bound and cast into the "bottomless pit" (earth in a desolate condition) during the 1000 years to prevent him from deceiving the nations until the 1000 years are fulfilled (Revelation 20:1-3).
8. **Judgment in Heaven:** During the 1000 years, the righteous participate in judgment in heaven (Revelation 20:4, 1 Corinthians 6:2-3).
9. **End of the Millennium and Subsequent Events:**
- At the close of the 1000 years, the holy city, New Jerusalem, comes down from heaven to earth (Revelation 21:2-3).
 - The wicked dead are raised in the second resurrection (Revelation 20:5, 7).
 - Satan is loosed and deceives the nations, gathering them for battle against the holy city (Revelation 20:7-8).
 - Fire comes down from God out of heaven and devours the wicked (Revelation 20:9).
 - The devil is cast into the lake of fire and brimstone (Revelation 20:10).
 - New heavens and a new earth are created (Isaiah 65:17, 2 Peter 3:13, Revelation 21:5).
 - God's people enjoy eternity with Him on the new earth (Revelation 21:2-4).
10. **No Repentance During the Millennium:** The documents emphasize that the case of every person is closed before Jesus returns. There is no opportunity for repentance during the 1000 years. (Revelation 22:11-12, Jeremiah 25:33).

Summary

David Michael Curtis's understanding of the Millennium is a literal interpretation of Revelation 20 combined with other supporting scriptures. He sees it as 1000 years beginning with the second coming of Christ, the first resurrection of the righteous, and the binding of Satan. The righteous reign with Christ in heaven while the earth is desolate, and the unsaved dead remain in their graves. At the end of the millennium, the wicked are resurrected, Satan is loosed briefly, and then final judgment and the creation of a new heaven and new earth occur.

25. Defining the Book of Life, Election, and Predestination.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of the Book of Life, Election, and Predestination?

Answer: Absolutely, David Michael Curtis! Let's delve deeply into your understanding of the Book of Life, Election, and Predestination based on the provided documents, particularly "Calvinism vs. the Book of Life.docx", "Calvinism vs. the Book of Life.pdf," "Book of Life, Topical Bible Studies (KJV).docx," "Predestination—Book of Life, Names Can Be Removed from.docx," and "Election—Book of Life, Names Can Be Removed from.docx."

David Michael Curtis's Understanding of the Book of Life, Election, and Predestination: Deep Research

Here is a detailed analysis of your perspective on these topics:

1. The Book of Life:

- **Everyone's Name Was Initially Written:** You believe that everyone's names were written in the Book of Life before the foundation of the world, not just the names of the elect. This opposes the Calvinistic view of limited atonement and pre-selection for salvation.
- **Names Can Be Blotted Out:** A crucial point of your understanding is that names can be blotted out from the Book of Life due to unrepentant sins, unbelief, and idolatry. This idea is supported by verses like Psalm 69:28 and Revelation 22:19.
- **Records of Sin:** You posit that other books in Heaven record both good and bad deeds. These records of sin can lead to names being removed from the Book of Life. You reference Ezekiel and Revelation 20:12,15 in this regard.
- **Baptism and Sealing:** Baptism is seen as a critical moment where sins are washed away, and the Holy Spirit serves as a seal until the day of redemption, effectively securing (or sealing) one's name in the Book of Life. Repentance is a prerequisite for baptism to be effective.
- **Judgment and the Book of Life:** During the Judgment, the Book of Life is opened, and those whose names are found written will enter the Kingdom of God. Those not found in the book will be cast into the lake of fire (Revelation 20:15).
- **Lamb's Book of Life:** You emphasize that the Book of Life is "The Lamb's Book of Life" (Revelation 13:8), tying it to Jesus's sacrifice and atonement. Faith in the blood of the Lamb is what ultimately keeps names in the book.
- **Overcomers:** You highlight Revelation 3:5, stating that those who overcome (those who have faith in the blood of the Lamb) will not have their names blotted out.
- **Not Added at Conversion:** You dispute the idea that names are added to the Book of Life at conversion. You cite Luke 22:32, where Jesus implies Peter was not yet converted during the Last Supper, even though his name was presumably already in Heaven (Luke 10:20).

2. Election:

- **Specific Roles vs. General Salvation:** You acknowledge that some individuals, like prophets and apostles (e.g., Jeremiah, John the Baptist, the 12 Apostles), were chosen before creation for specific roles. However, you reject the idea that everyone who is lost was never chosen for salvation at all.
- **Many Called, Not All Chosen:** You highlight the phrase "many are called, but not all are chosen" (Matthew 22:14), suggesting a broader call to salvation that is not automatically equated with an irrevocable election to salvation.
- **Election Is Not Limited Atonement:** You argue against the Calvinistic doctrine of limited atonement, where Christ died only for the elect. You emphasize that Jesus is the Savior of the world (1 John 4:14) and died for the sins of the whole world (1 John 2:2).
- **Election and Foreknowledge:** You connect election to God's foreknowledge (1 Peter 1:2, Romans 8:29-30). God knew who would respond in faith, and based on that foreknowledge, He predestined believers to be conformed to the image of His Son.
- **Election Does Not Negate Personal Responsibility:** You stress that election does not negate the need for individuals to hear the Gospel, believe, repent, and be baptized. These actions are necessary for individuals to keep their names in the Book of Life.

3. Predestination:

- **Predestined to Adoption:** You understand predestination as God's plan for believers to be adopted as His children through Jesus Christ (Ephesians 1:4-5).
- **Predestined to Be Conformed to Christ's Image:** You also see predestination in Romans 8:29-30 as God's plan for believers to be conformed to the image of His Son.
- **Not Predestined to Hell:** You strongly reject the idea that God predestined some people to hell. You believe that all were initially included in the Book of Life, but some remove themselves through unbelief and sin.
- **Predestination and the Mystery:** You explain that while God kept His plan for Gentile salvation a mystery during Old Testament times, He always intended to save people from all nations. Thus, when Paul wrote to the Ephesians that they were predestined for salvation, he meant that God had always intended to save them, even if it was not revealed until the New Covenant.
- **Predestination and Response:** You believe that while God predestined a plan for salvation, human response is still necessary. Predestination does not negate the free will to accept or reject God's offer of grace.

4. Calvinism Critique:

- **Rejection of "Once Saved, Always Saved":** Your understanding of the Book of Life directly challenges the Calvinistic doctrine of "once saved, always saved."

Because names can be removed from the Book of Life, salvation is not unconditionally guaranteed to the elect.

- **Rejection of Limited Atonement:** You firmly reject limited atonement, asserting that Christ died for the sins of the whole world and that the offer of salvation is for all people.
- **Challenge to Irresistible Grace:** Your emphasis on personal responsibility, repentance, and baptism implies a rejection of irresistible grace. You believe that people can resist God's call and forfeit their salvation.
- **Focus on Scripture Over Systematic Theology:** You favor a Scripture-based understanding of these topics over a systematic theology like Calvinism, which you believe can lead to inaccuracies by focusing on specific passages to the neglect of others.

5. Practical Implications:

- **Personal Responsibility:** Your teaching places a significant emphasis on personal responsibility in maintaining salvation. Believers must repent of sins, remain faithful, and avoid behaviors that lead to being outside the city of God (Revelation 22:15).
- **Church Discipline:** You believe churches should discipline members who are living in unrepentant sin, as their actions can lead to their names being removed from the Book of Life. You advocate separation from churches that condone such behavior.
- **Warning Against Deception:** You warn against being deceived by doctrines that offer a false sense of security while ignoring the need for repentance and obedience.

In Summary:

David Michael Curtis your understanding of the Book of Life, Election, and Predestination emphasizes that while God had a plan for salvation before the world began and everyone's names were initially written in the Book of Life, salvation is not unconditionally guaranteed. Names can be removed due to unrepentant sin and unbelief. Election is connected to God's foreknowledge and specific roles, but not limited to a select few for salvation, as you believe Christ died for all. Predestination is understood as God's plan for adoption and conformity to Christ's image, not predestination to hell. You critique Calvinism's doctrines of limited atonement and "once saved, always saved," stressing the importance of personal responsibility, repentance, and obedience in maintaining one's salvation and ensuring their name remains in the Book of Life. Your teaching calls for a close examination of Scripture and a rejection of doctrines that contradict the clear warnings and instructions found therein.

26. Defining Sins that Lead to Being Outside of the City of God.

Question: Hi, Google Gemini. Could you please do some deep research? According to the author, which sins lead to being outside of the City of God on Judgment Day?

Answer: Absolutely! Let's delve into which sins David Michael Curtis identifies as leading to being outside the City of God on Judgment Day, based on his documents. I've conducted a thorough review, focusing particularly on "Sins That Result in Being Outside the City of God on Judgment Day.docx", "Sins Condemned in the New Testament (About this Series). Docx", and "Revelation 22. For Without Are.docx".

David Michael Curtis's List of Sins Leading Outside the City of God

The author compiles a comprehensive list of sins that, if not repented of, result in exclusion from the City of God on Judgment Day. This list is drawn from various New Testament passages. Here's a breakdown based on the documents:

Source Scriptures:

The lists of sins are compiled from the following scriptures:

- Romans 1:28-32
- 1 Corinthians 6:9-10
- Galatians 5:19-21
- Ephesians 2:2-3
- Ephesians 5:3-6
- Colossians 3:5-6
- 1 Timothy 1:9-10
- Revelation 21:8
- Revelation 22:15

Categorized List of Sins:

The author organizes the sins by adjectives and brief definitions, with duplicates removed. Here's a detailed list:

- **Idolatrous Worship:** The act of worshipping idols or false gods.
- **Fornicating Sexual Immorality:** Sexual intercourse outside of marriage.
- **Adulterous Infidelity:** Sexual unfaithfulness to a spouse.
- **Effeminate Homosexuality:** Male same-sex sexual activity.
- **Abusive Homosexuality:** Male same-sex sexual activity.
- **Thieving Dishonesty:** Stealing or taking what does not belong to oneself.
- **Covetous Greed:** An excessive desire for wealth or possessions.
- **Drunken Intoxication:** Excessive consumption of alcohol.
- **Reviling Slander:** Insulting or verbally abusing someone.
- **Extortionate Exploitation:** Obtaining something through force or threats.

- **Unclean Impurity:** Moral or spiritual filthiness.
- **Lascivious Lewdness:** Indecent or offensive sexual desire.
- **Witchcraft:** The practice of sorcery or casting spells.
- **Hateful Malice:** Intense dislike or ill will.
- **Variant Discord:** Disagreement or lack of harmony.
- **Emulating Rivalry:** Jealous or competitive desire for something.
- **Wrathful Anger:** Intense or violent anger.
- **Strife-Ridden Conflict:** Bitter disagreement or conflict.
- **Seditious Rebellion:** Inciting or causing rebellion against authority.
- **Heretical False Teaching:** A belief that contradicts Christian doctrine.
- **Envious Jealousy:** Resentful longing for someone else's possessions or qualities.
- **Murderous Killing:** The unlawful and intentional killing of a person.
- **Fearful Cowardice:** Lack of courage or timidity.
- **Unbelieving Disbelief:** Lack of faith or belief.
- **Abominable Detestable:** Causing disgust or hatred.
- **Lying:** The act of telling untruths.
- **Unrighteous Injustice:** Not morally right or justifiable.
- **Wicked Evil:** Morally wrong or evil.
- **Malicious Spitefulness:** Intending to harm others.
- **Deceitful Trickery:** The act of deceiving or misleading someone.
- **Malignant Harmfulness:** Causing or intending to cause harm.
- **Whispering Gossip:** Speaking in a secretive or private manner.
- **Backbiting Slander:** Speaking ill of someone in their absence.
- **Despiteful Contempt:** Showing contempt or disdain for others.
- **Proud Arrogance:** Having or showing an excessively high opinion of oneself.
- **Boasting:** Speaking with excessive pride and self-satisfaction.
- **Inventing Evil:** Creating or devising harmful things.
- **Disobedient Rebellion:** Refusing to obey rules or authority.
- **Undiscerning Ignorance:** A lack of good judgment.
- **Covenant-Breaking Treachery:** Violating a sacred agreement.
- **Unloving Heartlessness:** Lacking affection or kindness.
- **Implacable Unforgiveness:** Refusing to forgive or being unable to do so.
- **Unmerciful Cruelty:** Showing no mercy or compassion.
- **Lawless Rebellion:** Not governed by or obedient to laws.
- **Ungodly Irreligion:** Lack of religious beliefs or practices.
- **Unholy Profanity:** Not sacred or religious; secular.
- **Manslaying Homicide:** The killing of a human being.
- **Manstealing Kidnapping:** The act of abducting a person.
- **Perjured False Testimony:** Willfully telling an untruth when giving evidence under oath.

Key Themes and Context:

- **Repentance is Crucial:** The author emphasizes that 100% of these sins are forgiven by believing the gospel, turning away from wickedness, trusting in God, and being baptized in the name of the Father, Son, and Holy Spirit. Repentance is essential to avoid being excluded from the City of God.
- **Judgment Based on Actions:** The author stresses that judgment is based on actions and repentance, not solely on observance of specific days (like the Sabbath).
- **Focus on Unrepentant Sin:** The document focuses on those who die unrepentant of these sins. It states that they will face "the resurrection outside the city of God at the end of the 1000 years."
- **Revelation 22:15:** Document focuses on Revelation 22:15, which lists "dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" as being "without" the city. John Gill's definitions are also provided in the document, which sheds more light on the meaning of these terms.

Summary:

David Michael Curtis identifies a substantial list of sins drawn from various New Testament scriptures that, if not repented of, will lead to exclusion from the City of God on Judgment Day. He emphasizes the necessity of repentance and faith in Jesus Christ for forgiveness. His writing is aimed at correcting what he sees as a misunderstanding about grace and accountability in some Christian circles. The author states that every sin is forgivable through repentance, faith in the gospel, and baptism.

27. Defining How Books in Heaven Are Used on Judgment Day.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of How Books in Heaven are used on Judgment Day?

Answer: Absolutely, David Michael Curtis! Based on the documents you've provided, let's delve into your understanding of how books in Heaven are used on Judgment Day, particularly "Judgment Day, the Books in Heaven.pdf" and "Judgment Day, the Books in Heaven.docx."

David Michael Curtis's Understanding of Books in Heaven and Judgment Day: Deep Research

Based on the documents, here's a detailed breakdown of your perspective:

1. The Three Main Books:

You describe three main books that play a crucial role on Judgment Day:

- **The Book of Life:**
 - **Predestination and Inclusion:** You believe everyone's names were written in the Book of Life *before* the creation of the world, based on God's foreknowledge. God predestined everyone to eternal life, which is a unique view.
 - **Not Added at Conversion/Baptism:** Names are *not* added to the Book of Life at conversion or baptism; they were already there from the beginning.
 - **Removal of Names:** Names can be blotted out from the Book of Life if a person dies in unrepentant sin, unbelief, or without being baptized. This is a key element of your understanding, differing from some other theological views. This is based upon your view of the requirements of Salvation: Faith, Repentance, and Baptism.
 - **Sealing at Baptism:** Names are "sealed" in the Book of Life by the Holy Spirit at baptism, signifying a confirmation of salvation. This is when God validates one's acceptance of Jesus Christ.
- **The Book of Good Deeds:**
 - **Requirement for Recording:** Only those whose names are "sealed" in the Book of Life have their good works recorded in the Book of Good Deeds. Good works done by the unrepentant are not counted or recorded and are considered "filthy rags," which is a quote from scripture to show that one's righteousness is worthless; only the righteousness of Christ matters.
 - **Not for Salvation:** Good works are not the basis of salvation. Salvation is by grace through faith in Jesus Christ's obedience on the cross. However, good works are a result of true faith and are rewarded. You emphasize that the only obedience that matters is the obedience of Jesus Christ.

- **After Salvation and Baptism:** Once a person has faith, repented, and been baptized, then their good works begin to be written in the Book of Good Deeds.
- **The Book of Evil Deeds & Sins:**
 - **Record of Sins:** This book records the sins of the unrepentant. Every sin is accounted for, so the idea is not to have sins listed in this book.
 - **Blotted Out at Baptism:** Upon faith, repentance, and baptism, all past sins are immediately blotted out from this book. The person's record is cleared, and the Book of Evil Deeds and Sins becomes "blank and empty."
 - **Future Sins Not Imputed:** God promises not to "impute" (record or keep an account of) future sins of those who have been baptized and have their names sealed in the Book of Life. However, this is dependent upon the person still meeting the requirements of Faith, Repentance, and Baptism, which is why people who continue in their sins will not inherit the kingdom of God.

2. Key Concepts about Judgment Day:

- **Requirements for Salvation:** You emphasize that salvation is contingent upon three key elements:
 - **Faith:** Believing and trusting in everything the Bible says about Jesus.
 - **Repentance:** Turning away from sins and deciding to follow Jesus Christ's teachings.
 - **Baptism:** Being baptized, which seals one's name in the Book of Life.
- **More Than Intellectual Belief:** True belief in Jesus involves more than just intellectual acknowledgment. It requires genuine repentance and a turning away from sin. You specifically reference Jesus's warning in the Sermon on the Mount about those who call Him "Lord, Lord" but are ultimately rejected because of their "iniquity."
- **Warning Against Continuing in Sin:** You strongly warn against claiming belief in Jesus while continuing to live in sin. Those who persist in unrepentant sin will not inherit the Kingdom of God and will be outside the city on Judgment Day. This is your big concern and what drives you to share these beliefs.
- **Casual Explanation:** You describe your letter as a "casual talk" in plain language, noting that the "topical bible studies" provided as attachments contain the specific verses and evidence to support what you are saying. You acknowledge this is not a scholastic paper, but a simplified explanation so that people who are not academics can understand. You seem more concerned that they hear the message, rather than trying to impress them with your knowledge.
- **God's Foreknowledge:** The foundation for your understanding of the Book of Life is God's foreknowledge. He knew everyone before the creation of the world and predestined everyone to eternal life. However, as stated, personal decisions and actions determine whether or not one's name remains in the Book of Life.
- **Emphasis on Repentance:** Repentance is not just sorrow for sin but a genuine turning away from it. You repeatedly stress the importance of repenting and making a conscious decision to follow Jesus' teachings.

In Summary:

David Michael Curtis, your understanding of how books in Heaven are used on Judgment Day centers on the idea that God has a record of every person, their actions, and their relationship with Him. The Book of Life contains the names of all initially predestined to eternal life, but names can be removed—baptism, following faith and repentance, seals one's name in this book. The Book of Good Deeds records the works of those whose names are sealed, and the Book of Evil Deeds & Sins tracks the sins of the unrepentant. Ultimately, Judgment Day involves an accounting based on these books, with salvation hinging on faith, repentance, and baptism, not just intellectual belief or outward good works. You are trying to warn people that merely claiming to believe without turning away from sin is dangerous, emphasizing the absolute necessity of repentance. Your method is to present the information clearly and then provide the scriptures that support the beliefs. You want the audience to come to their conclusions after studying the Bible for themselves.

28. Defining Hell and the Lake of Fire.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of Hell and the Lake of Fire?

Answer: Based on the document "Hell, the Lake of Fire.docx," the author's understanding of Hell and the Lake of Fire aligns with the view of annihilationism. The author, David Michael Curtis, argues against the traditional belief of eternal conscious torment in a literally fiery place that exists currently.

Here's a breakdown of the author's understanding:

- **Hell:** The author states that "Hell is the grave." In the Old Testament, the word often translated as "Hell" is from the Hebrew word "sheol," meaning "the grave."
- **The Lake of Fire:** The author views the Lake of Fire as a future event, not something that exists now. This event is described in Revelation 20 as the "second death". The Lake of Fire serves as a just and eternal punishment for the wages of sin, which is death (Romans 6:23).
- **Duration and End:** Contrary to the belief of unending torment, the author argues that the Lake of Fire has a definite end, resulting in the wicked being turned into "corpses and ashes". The author even suggests that the duration of this fiery punishment will not exceed 24 hours, interpreting biblical references to "day and night" and "the day of the Lord" as a literal 24-hour period.
- **Annihilationism:** The author explicitly argues in favor of annihilationism, the belief that the wicked are ultimately destroyed and cease to exist rather than suffering eternal conscious torment. He contends that verses often used to support the "eternal hell fire" doctrine, such as those mentioning "everlasting punishment" or "fire that will not be quenched," are quoting Old Testament passages that describe destruction and being turned into ashes.
- **Contrast with Traditional Views:** The author criticizes the traditional understanding of an eternal hell fire as a "pagan understanding" that originated with the Greeks and Romans and was introduced through figures like Plato. He asserts that the doctrine of "Eternal Hell Fire" is based on incomplete evidence from the Bible.

- **Purpose of the Lake of Fire:** The Lake of Fire event in Revelation 20 is described as the place where death and Hell (the grave) are cast. It is the final judgment for those whose names are not written in the book of life. The author states that its sole purpose is the destruction of Satan, the Beast, the False Prophet, those who receive the Mark of the Beast, fallen angels, and all whose names are blotted out of the Book of Life. Following this event, "there was found no place for them," implying destruction and non-existence. The wicked "Are No More".
- **Eternal Punishment vs. Eternal Torment:** The author interprets "everlasting punishment" (Matthew 25:46) as the everlasting result of the punishment (the second death), meaning the wicked will never live again, rather than an unending process of being tormented. The example of Sodom and Gomorrah is used, which suffered the vengeance of "eternal fire" but were turned into ashes (Jude 7, 2 Peter 2:6). Similarly, the fire that was not quenched in Jerusalem eventually ceased (Jeremiah 17:27, Note).
- **Immortality of the Soul:** The author implicitly rejects the idea of inherent immortality of the soul in the context of eternal torment, citing Matthew 10:28, which states that God is able to "destroy both soul and body in hell".
- **Degrees of Punishment:** The author acknowledges that the wicked will receive different degrees of punishment ("many stripes" or "few stripes" from Luke 12:46-48), suggesting that the duration of torment in the Lake of Fire may vary, but ultimately ends in the second death for all the unsaved.

In summary, the author's understanding is that Hell is the grave, and the Lake of Fire is a future, temporary event of destruction for the wicked, ending in their annihilation rather than eternal conscious suffering.

Tormented Day and Night Forever and ever?

Based on the document "Hell, the Lake of Fire.docx," the author, David Michael Curtis, addresses the phrase "tormented day and night for ever and ever," found in Revelation 14:10-11 and Revelation 20:10. He interprets this phrase within his overall view of annihilationism, which posits that the wicked are ultimately destroyed rather than suffering eternal conscious torment.

The author's understanding of "Tormented Day and Night Forever and ever" is as follows:

- He acknowledges that verses like Revelation 14:10-11 and Revelation 20:10 are used by those who teach "Eternal Hell Fire" and that these verses indeed contain phrases like "tormented day and night for ever and ever".

- However, he argues that the understanding of "forever and ever" in the Bible does not always mean without end. He provides examples where "forever" refers to a limited duration, such as Samuel abiding at the Tabernacle in Shiloh "forever" (1 Samuel 1:22), noting that Samuel is no longer there and that "Biblically is defined as long as he lives".
- In the case of the wicked and their destruction in the Lake of Fire, the author interprets "forever" as lasting "as long as he lives, until they experience the second and final Death".
- Regarding "day and night," while he mentions that there will be "no rest from the punishment in the lake of fire for an entire day, and an entire night," suggesting a period of intense suffering. However, he links this timeframe to "THE DAY Cometh" and "IN THE DAY That I Shall Do This" from Malachi 4:1-3, which he interprets as referring to a literal day when the wicked will be burned up and turned into ashes.
- He also connects the idea of a limited time of torment to the concept of different degrees of punishment, where some may experience punishment for only a few moments, while others, such as Satan, the Beast, the False Prophet, and those who received the Mark of the Beast, will be tormented for the full "Day and Night".
- Ultimately, the author views the torment as leading to destruction. He states that after experiencing the second death, the wicked's "worms that Church the earth where their corpses lay, will never die," and their "smoke ascends forever," but "IT SHALL LIE WASTE" and "none shall pass through it for ever and ever," signifying a permanent state of desolation and non-existence. The smoke ascending forever is seen as a perpetual *sign* of destruction, not of ongoing torment.

Therefore, the author understands "tormented day and night for ever and ever" not as unending conscious suffering, but as a period of intense punishment within a specific timeframe (potentially a literal day and night) that results in the complete and eternal destruction (second death) of the wicked, with the smoke of their destruction serving as a perpetual reminder.

The Worm Dieth Not.

Based on the document "Hell, the Lake of Fire.docx," the author, David Michael Curtis, interprets the phrase "Where their worm dieth not," found in passages like Mark 9:42-48 (which he notes is derived from Isaiah 66:24), in a way that aligns with his annihilationist view.

The author's understanding is:

- He quotes Isaiah 66:24: "And they shall go forth, and look upon **THE CARCASSES OF THE MEN** that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence unto all flesh."
- He explicitly states concerning "Hell Fire Which Is Not Quenched": "They look upon the carcasses (dead bodies)".
- He then interprets "Their worm shall not die" in this context as: "the worms feasting on the carcasses of the wicked have eternal life".

Therefore, the author understands "The Worm Dieth Not" not as referring to the undying soul or consciousness of the wicked being tormented, but to literal worms that feed on the dead bodies ("carcasses") of the wicked after they have been destroyed in the Lake of Fire. This interpretation supports his view that the ultimate fate of the wicked is physical destruction and cessation of existence (annihilation), with the perpetual worms being a consequence of their judgment, not a symbol of unending conscious torment.

Their Smoke Ascendeth Up Forever.

Based on the document "Hell, the Lake of Fire.docx," the author, David Michael Curtis, discusses the phrase "the smoke thereof shall go up for ever," found in Isaiah 34:10, which he connects to the description of the torment in Revelation 14:10-11 where "the smoke of their torment ascendeth up for ever and ever."

The author's understanding of this phrase is tied to his annihilationist view and his interpretation of "forever":

- He notes that Isaiah 34:10 states, "the smoke thereof shall go up for ever: from generation to generation IT SHALL LIE WASTE; none shall pass through it for ever and ever".
- He links this to Revelation 14:10-11, which mentions the smoke of their torment ascending "forever and ever".
- However, as established in his discussion of "forever and ever," the author does not interpret this as an unending duration of conscious torment. He argues that "forever" in the Bible can mean for a limited time, as long as something exists.
- In the context of the wicked, their destruction in the Lake of Fire lasts "forever," which is "as long as he lives, until they experience the second and final Death".

- Therefore, the author understands the smoke ascending forever as a perpetual *sign* or *evidence* of the destruction that occurred, rather than a literal, never-ending emission of smoke from perpetually tormented beings. The phrase "IT SHALL LIE WASTE" is crucial to his interpretation, suggesting a permanent state of desolation after the destructive event.

In essence, the author views the ascending smoke as a lasting indicator of the completed judgment and destruction of the wicked, a perpetual memorial to what happened, but not a sign of ongoing conscious suffering.

How Long Does the Lake of Fire Last?

Based on the document "Hell, the Lake of Fire.docx," the author, David Michael Curtis, argues that the Lake of Fire has a definite end and does not last for unending billions of years as traditionally taught.

The author's understanding of how long the Lake of Fire lasts is as follows:

- He states that the Lake of Fire is a future event with a "definite end, ending in the wicked being turned into corpses and ashes".
- He explicitly argues that the duration of the Lake of Fire "will not exceed 24 hours".
- He supports this by interpreting biblical references to "day and night" (Revelation 14:10-11, Revelation 20:10) and "THE DAY Cometh" or "IN THE DAY That I Shall Do This" (Malachi 4:1-3, Zephaniah 1:14, Revelation 6:17, Revelation 16:14, Romans 2:5, Job 21:30, 2 Peter 3:7, Jude 6, Proverbs 16:4) as referring to a literal 24-hour period. He notes that Jesus asked, "ARE THERE NOT TWELVE HOURS IN THE DAY?" (John 11:9).
- While the punishment is "everlasting punishment" (Matthew 25:46), the author interprets this as the punishment (the second death) being everlasting in its *result* (the wicked will never be raised to life again), not in its duration of conscious torment.
- He also incorporates the idea of varying degrees of punishment (Luke 12:46-48), suggesting that the time duration within the Lake of Fire may vary for individuals, from a few moments to the full day and night for figures like Satan, the Beast, and the False Prophet.

Therefore, the author understands that the Lake of Fire is a future event of limited duration, not exceeding 24 hours, that results in the complete and eternal destruction of the wicked.

The Rich Man and Lazarus.

Based on the document "Hell, the Lake of Fire.docx," the author, David Michael Curtis, addresses the Parable of the Rich Man and Lazarus (Luke 16:19-31) and interprets it in a way that supports his annihilationist view, rather than the traditional view of eternal conscious torment.

The author's understanding of the Parable of the Rich Man and Lazarus is as follows:

- He presents the parable as found in Luke 16:23.
- He immediately states that this is a **parable**.
- He argues that "Abraham's bosom is symbolic language (not literal)", and that Christians do not literally live for all eternity in the bosom of Abraham. This highlights his view that the details of the parable should not necessarily be taken as literal descriptions of the afterlife.
- He asserts that the **sole purpose of this parable is revealed at the end** when Jesus said, "IF THEY HEAR NOT MOSES AND THE PROPHETS, NEITHER WILL THEY BE PERSUADED, THOUGH ONE ROSE FROM THE DEAD" (Luke 16:31).
- He connects this statement to the fact that Lazarus was, in fact, raised from the dead (John 11), and that even after this resurrection, the rich man (representing the Pharisees) was not persuaded. He further illustrates this by mentioning that a wealthy Pharisee named Simon, even while eating with Lazarus after his resurrection, would not believe that Jesus was the Messiah.

Therefore, the author understands the Parable of the Rich Man and Lazarus not as a literal depiction of the state of the dead or conscious torment after death, but as a **parable intended to teach a specific lesson** about the unwillingness of certain people (represented by the rich man/Pharisees) to believe, even in the face of overwhelming evidence, such as a resurrection from the dead. He uses this interpretation to counter the idea that the parable proves the doctrine of eternal conscious torment in a literal fiery hell that exists now.

The Punishment of the Wicked.

Based on the document "Punishment of the Wicked, The.docx," the author presents a detailed understanding of the punishment of the wicked, drawing on numerous biblical references.

Here's a breakdown of the author's understanding:

Source of Punishment:

The punishment of the wicked is from God.

Reasons for Punishment:

The wicked are punished on account of their:

- Sin.
- Iniquity.
- Idolatry.
- Rejection of The Law of God.
- Ignorance of God.
- Evil ways and doings.
- Pride.
- Unbelief.
- Covetousness.
- Oppressing.
- Persecuting.
- Disobeying God.
- Disobeying the Gospel.

Nature and Manifestation of Punishment:

- It is the fruit of their sin.
- It is the reward of their sins.
- Their evil designs often bring it about.
- It often commences in this life through:
 - Sickness.
 - Famine.
 - Noisome beasts.
 - War.
 - Deliverance from enemies.
 - Fear.
 - Reprobate mind.
 - Put in slippery places.
 - Trouble and distress.
 - Cutting off.
 - Bringing down their pride.

Future Punishment:

The wicked shall be awarded punishment by Christ in the future. This future punishment is described as:

- Hell.
- Darkness.
- Death.
- Resurrection of damnation.
- Rising to shame and everlasting contempt.
- Everlasting destruction.
- Everlasting fire.
- Second Death.
- Damnation of Hell.
- Eternal damnation.
- Everlasting burnings.
- The Wrath of God.
- Wine of the Wrath of God.
- Torment with fire.
- Torment forever and ever.

Characteristics of Punishment:

- The righteousness of God requires it.
- It is often sudden and unexpected.
- It shall be according to their deeds.
- It is according to the knowledge possessed by them, with those who knew their master's will but did not prepare or act accordingly receiving many stripes, and those who did not know receiving few stripes.
- The neglect of privileges increases it.
- It is without mitigation; there is a great gulf fixed between the tormented and any potential relief.
- It is accompanied by remorse, indicated by looking upon the carcasses and the worm that does not die.
- No combination or joining of hands avails against it; the wicked shall not be unpunished.
- When deferred, it emboldens them in sin.
- It should be a warning to others, serving as an example.
- It is consummated on the day of Judgment.

Overall, the author understands the punishment of the wicked as a consequence initiated by God due to various transgressions and unbelief. This punishment manifests in both present-life troubles and a future, ultimate judgment that involves destruction, darkness, and the wrath of God, with varying degrees of severity based on actions and knowledge, and serves as a warning to others.

29. Defining Eternal Life and the New Earth.

Question: Hi, Google Gemini. Could you please do some deep research? What is the author's understanding of Eternal Life and the New Earth?

Answer: Based on the document "Eternal Life: The New Heavens, the New Earth, & the New Jerusalem" by David Michael Curtis, here is the author's understanding of Eternal Life and the New Earth:

Eternal Life

According to the author, eternal life is revealed by Christ. To know God and Christ is eternal life. Eternal life is a gift given by God through Jesus Christ, our Lord. It is in Christ and through Christ. Eternal life is given to all who are given to Christ, to those who believe in God and Christ, and to those who hate their life in this world for Christ's sake. Eternal life is also given in answer to prayer and is revealed in the Scriptures.

Eternal life results from drinking the water of life and eating the bread of life, which is Jesus's flesh. Eating the tree of life in God's paradise also grants the right to eternal life. Those who are ordained to eternal life believe the Gospel.

Saints have promises of eternal life and the hope of eternal life. They may have assurance of eternal life and shall reap everlasting life through the Spirit. They shall inherit everlasting life and should lay hold of it. Saints are preserved unto eternal life, shall rise unto everlasting life, shall go into life eternal, and shall reign in life through Jesus Christ. The self-righteous think they can inherit eternal life by works, but works cannot inherit it. The wicked do not have eternal life and judge themselves unworthy of it. The author provides an exhortation to seek eternal life.

The New Earth

The author understands the New Earth as a place where Christ's kingdom will fill the whole earth. The meek shall inherit the earth. The kingdom and dominion shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom. The author references a new heaven and a new earth where the first heaven and earth have passed away, and there is no more sea. Every mountain and hill shall be brought low, and the crooked made straight.

The New Jerusalem, the holy city, will come down from God out of heaven. God Himself shall dwell with men, and they shall be His people. On the New Earth, God shall wipe away all tears, and there will be no more death, sorrow, crying, or pain, as the former things have passed away. There will also be no more curses. Death, the last enemy, will be destroyed.

The author also discusses the water of life and the tree of life in relation to eternal life and the New Earth. The tree of life will be in the midst of God's paradise and will bear twelve kinds of fruit. Eating from it grants the right to enter the city through the gates.

The author also addresses the presence of animals in the New Earth, stating that they will be there. Animals will dwell together peacefully, and there will be no hurt or destruction. God will make a covenant of peace with the creatures. The creatures eagerly await the second coming of Jesus Christ and their deliverance from the bondage of corruption into the glorious liberty of the children of God. The author suggests that pets will go to heaven. Even serpents and worms will be in the New Earth.

God creates the New Heaven and New Earth, and the former will not be remembered. The New Jerusalem is described with its streets of pure gold like transparent glass, its twelve gates of pearls named after the twelve tribes of Israel, and its wall with twelve foundations named after the twelve apostles. The foundations are garnished with precious stones. God is our Father, and believers are the sons of God and heirs of Christ's kingdom and salvation. They are appointed a kingdom and will reign in it as kings and priests, receiving a crown of life. Believers will be like the angels and will be like Christ, seeing Him as He is. They will be clothed in white raiment. Believers will have immortal bodies in the heavens.

The author also includes sections on the Wedding Feast and the Prodigal Son.

Christ's Kingdom Will Fill the Whole Earth

The author's understanding of this concept is based on biblical passages, as shown in the chapter "Christ's Kingdom Will Fill the Whole Earth" in David Michael Curtis's book *Eternal Life: The New Heavens, the New Earth, & the New Jerusalem*.

According to the author, Daniel 2:35 indicates that a great mountain (representing Christ's kingdom) will smite and break the previous earthly kingdoms and fill the whole earth. This signifies the complete and pervasive nature of Christ's dominion.

The author also references Matthew 5:5, which states that the meek shall inherit the earth, implying that those who possess this quality will have a place in this kingdom. Furthermore, Daniel 7:27 is cited, which says that the kingdom, dominion, and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and this kingdom shall be an everlasting kingdom that all dominions will serve and obey.

Therefore, the author understands "Christ's Kingdom Will Fill the Whole Earth" to mean that Christ's everlasting kingdom, given to His saints, will ultimately encompass the entire earth, replacing previous kingdoms and being served by all dominions. The meek will inherit this renewed earth as part of His kingdom.

Eternal Life

The author's understanding of eternal life is based on the chapter "Eternal Life" in David Michael Curtis's book, which draws from various biblical verses.

According to the author:

- Eternal Life is Christ Himself.
- It is revealed by Christ and manifested through the Gospel, which has abolished death and brought life and immortality to light.
- Knowing the only true God and Jesus Christ, whom He has sent, is eternal life.
- Eternal life is a gift given by God and by Christ.
- This life is in His Son, Jesus Christ.
- Eternal life is received through grace reigning through righteousness by Jesus Christ, our Lord.
- It is given to as many as the Father has given to Christ.
- Those who hear His word and believe in Him who sent Him have everlasting life.
- Whosoever believes in Christ shall not perish but have eternal life.
- He who hates his life in this world for Christ's sake will keep it unto life eternal.
- Eternal life can be given in answer to prayer.
- Searching the scriptures is encouraged, as they testify of Christ, and people think they have eternal life in them.
- The author also states that eternal life results from:
 - Drinking the water of life, so one will never thirst again.
 - Eating the bread of life, which is Christ's flesh, so one shall live forever.
 - Eating of the tree of life in the paradise of God.
 - Believing the Gospel for those who are ordained to eternal life.

The author highlights that saints have promises of eternal life, hope of eternal life, and can have assurance of eternal life. They shall reap everlasting life through the Spirit and shall inherit everlasting life. Saints are encouraged to look for the mercy of God unto eternal life and should lay hold of it. They are preserved unto eternal life and shall never perish. Those who have done good shall rise unto everlasting life and shall go into life eternal. They shall reign in life through Jesus Christ.

The author notes that the self-righteous may think they can inherit eternal life through works, but works cannot do so. The wicked do not have eternal life and judge themselves unworthy of it. The chapter concludes with an exhortation to seek eternal life.

God Himself Shall Dwell with Men

The author's understanding is expressed in the chapter "God Himself Shall Dwell with Men" in David Michael Curtis's book *Eternal Life: The New Heavens, the New Earth, & the New Jerusalem*. The chapter is based on several biblical passages.

The core concept is that God will dwell with humanity. This is described as the tabernacle of God being with men, where they will be His people, and God Himself will be with them and be their God. This dwelling is also associated with inheriting all things for those who overcome, where God will be their God, and they shall be His sons.

The author references the covenant God established, promising to be a God to Abraham and his descendants. This covenant includes giving them the land as an everlasting possession. A new covenant is mentioned where God will put His law in the inward parts and write it in the hearts of the house of Israel, and He will be their God, and they shall be His people. This is reiterated with the promise that they shall be His people, and He will be their God.

The author also includes passages that emphasize God's relationship with believers as a Father with sons and daughters. This relationship is part of the covenant God makes with the house of Israel, putting His laws in their minds and writing them in their hearts. The author also notes that those who desire a better, heavenly country are not those of whom God is ashamed to be called their God, for He has prepared a city for them.

In summary, the author understands "God Himself Shall Dwell with Men" as a fulfillment of God's covenant to be the God of His people, where His presence will be among them in the New Earth and the New Jerusalem, establishing an intimate and everlasting relationship.

God Shall Wipe Away All Tears

The author's understanding is based on the chapter "God Shall Wipe Away All Tears" in David Michael Curtis's book *"Eternal Life: The New Heavens, the New Earth, & the New Jerusalem."* The chapter draws from several biblical verses.

According to the author, the promise that God shall wipe away all tears is linked to the New Earth, where there will be no more death, sorrow, crying, or pain because the former things have passed away. This is a promise of comfort and the end of suffering.

The author also references Revelation 7:17, stating that the Lamb in the midst of the throne will feed and lead people to living fountains of waters, and God will wipe away all tears from their eyes. Isaiah 25:8 is cited, which speaks of the Lord God swallowing up death in victory and wiping away tears from all faces. Other verses from Isaiah and Jeremiah reinforce the idea that weeping and crying will cease, sorrow will be turned into joy, and God will comfort His people.

The author includes a "Wonderful Thought" that on the New Earth, Jesus will not need to perform miracles like giving sight to the blind or making the paralyzed walk because there will be no blind, lame, lepers, deaf, or dead for Him to heal, signifying a complete absence of suffering and physical ailments in that state.

In summary, the author understands "God Shall Wipe Away All Tears" as a promise of a future state on the New Earth where God will personally remove all suffering, sorrow, death, and pain, resulting in everlasting joy and comfort for His people.

The Water of Life

The author's understanding is primarily rooted in symbolic and spiritual interpretations of the Bible, as evidenced in the chapter "The Water of Life" in David Michael Curtis's book.

The author highlights that Jesus offers "living water", and whoever drinks of the water He gives shall never thirst again; instead, it will be in them a well of water springing up into everlasting life. This living water is freely given to those who are thirsty.

The concept of the "fountain of life," which is associated with God, is also mentioned. The author connects this to drawing water out of the wells of salvation with joy.

The author further explains that the "Rock in Horeb" and the "Rock in Meribah," from which water flowed for the Israelites in the wilderness, symbolized Christ. Believing in Jesus is equated with eating and drinking. Just as the Israelites ate manna and drank water from the rock, believing in Jesus is receiving the true bread from heaven and the water that leads to everlasting life, so that those who believe shall never hunger or thirst.

The "pure river of water of life" proceeding from the throne of God and of the Lamb is also mentioned, and the Spirit and the bride invite anyone thirsty to come and take the water of life freely.

In essence, the author understands the Water of Life as a spiritual provision offered by God through Jesus Christ, which satisfies eternally and is freely available to those who believe in Him. It is symbolic of salvation and eternal life.

The Tree of Life

Based on the chapter titled "The Tree of Life" in David Michael Curtis's book "Eternal Life: The New Heavens, the New Earth, & the New Jerusalem," the author's understanding is rooted in its significance throughout biblical narratives.

Initially, the Tree of Life is presented as being in the midst of the Garden of Eden, pleasant to the sight and good for food. After Adam and Eve sinned, they were driven out of the garden, and

Cherubim with a flaming sword were placed to guard the way to the Tree of Life, preventing them from eating of it and living forever.

In the context of the New Earth and the New Jerusalem, the Tree of Life reappears. The author cites Revelation 2:7, which states that to him who overcomes, God will give to eat of the Tree of Life, which is in the midst of the paradise of God. Revelation 22:2 describes the Tree of Life as being in the midst of the street of the New Jerusalem and on either side of the river of the water of life. It bears twelve kinds of fruit, yielding its fruit every month, and its leaves are for the healing of the nations. Furthermore, the author notes that those who do His commandments have the right to the Tree of Life and may enter through the gates into the city.

Therefore, the author understands the Tree of Life as a symbol of access to eternal life and restoration, initially withheld from humanity after the fall but made available again in God's paradise and the New Jerusalem for those who overcome and obey His commandments. Its presence in the New Jerusalem signifies perpetual life, sustenance, and healing in God's restored creation.

Animals In the New Earth

The author's understanding of animals ' presence in the New Earth is based on the chapter "Animals in the New Earth" in David Michael Curtis's book *Eternal Life*.

The author draws upon biblical passages to support this view, highlighting that God does not forget even sparrows and that humans are of more value than many sparrows. Prophecies from Isaiah are cited to depict a harmonious coexistence in the New Earth, where naturally adversarial animals like the wolf and the lamb, the leopard and the kid, and the calf and the young lion will dwell together peacefully, led by a child. The cow and the bear will feed together, and the lion will eat straw like the ox. There will be no hurt or destruction in God's holy mountain, as the earth will be full of the knowledge of the Lord. Even serpents are mentioned as being present, with a sucking child playing near the asp's hole without harm.

The author also refers to God's covenant concerning the creatures, where He will make a covenant of peace, causing evil beasts to cease and allowing creatures to dwell safely. This covenant is linked to God in Christ, reconciling the world to Himself. The state of the New Earth is compared to the "days of Noah," where animals entered the ark two by two, indicating their preservation.

Furthermore, the author includes a section titled "Do Pets Go to Heaven?" While presenting several verses about believers as heirs with Christ and the future glory and redemption of their bodies, the author also incorporates passages about the "creature" eagerly awaiting the manifestation of the sons of God and being delivered from the bondage of corruption into the glorious liberty of the children of God. This suggests the author's interpretation that the created order, including animals, will participate in the future restoration.

In summary, the author understands that the New Earth will be a place where animals exist in peace and harmony with each other and with humans, fulfilling God's covenant with creation. The author's inclusion of the question about pets going to heaven, supported by verses about the deliverance of "the creature," indicates a belief in the presence of animals, including potentially beloved pets, in the redeemed creation.

The New Jerusalem

Based on the chapter titled "The New Jerusalem" in David Michael Curtis's book "Eternal Life: The New Heavens, the New Earth, & the New Jerusalem," the author's understanding of the New Jerusalem is derived from various biblical descriptions.

According to the author:

- The New Jerusalem is the holy city coming down from God out of heaven, prepared as a bride adorned for her husband.
- It is the city that believers seek, as they have no continuing city on Earth.
- God has prepared this city for those who desire a better, heavenly country, and He is not ashamed to be called their God.
- The New Jerusalem is the city with foundations, whose builder and maker is God.
- Dwelling in the land God gave to their fathers is associated with being God's people and Him being their God, and this dwelling is in the midst of Jerusalem.
- Believers have come to Mount Zion and the city of the living God, the heavenly Jerusalem.
- Overcomers will be made a pillar in the temple of God in the New Jerusalem, and the name of God and the city will be written on them.
- The city is described as the city of our God, the mountain of His holiness, and beautiful in its situation, the joy of the whole earth.
- Glorious things are spoken of this city of God.
- It is the holy city into which the uncircumcised and unclean shall no longer enter.
- The Jerusalem which is above is free and is the mother of all believers.

The author also details the physical characteristics of the New Jerusalem as described in Revelation:

- The streets of the New Jerusalem are of pure gold, like transparent glass.
- The city has twelve gates, each made of a single pearl, with the names of the twelve tribes of Israel written on them. These gates will not be shut by day, and there is no night there. Those who do His commandments have the right to enter through the gates.
- The wall of the city is great and high, measuring 144 cubits, and is made of jasper. The city itself lies foursquare, with its length, breadth, and height being equal, measuring twelve thousand furlongs.

- The wall has twelve foundations, on which are the names of the twelve apostles of the Lamb. These foundations are garnished with all manner of precious stones.

In essence, the author understands the New Jerusalem as God's ultimate dwelling place with His people, a heavenly city of incredible beauty and perfect holiness. It represents the culmination of God's redemptive plan and the eternal home of believers.

God Is Our Father

Based on the chapter "God Is Our Father" in David Michael Curtis's book *Eternal Life*, the author's understanding centers on the concept of believers being adopted as children of God through Jesus Christ.

According to the author, believers receive the Spirit of adoption, by which they can call out "Abba, Father". The Spirit bears witness with our spirit that we are children of God. The author references Jesus addressing God as "Abba, Father" and teaching his disciples to pray, "Our Father who art in heaven". Jesus also refers to God as "my Father, and your Father; and to my God, and your God" to Mary Magdalene.

The author highlights that God is the Father who has bought and made His people. Believers are considered sons and daughters to whom God will give an everlasting name. Through the adoption of sons, God has sent the Spirit of His Son into the hearts of believers, causing them to cry out "Abba, Father". This means believers are no longer servants but sons and heirs of God through Christ. God predestined believers unto the adoption of children by Jesus Christ.

As children of God by faith in Christ Jesus, believers are heirs of Christ's Kingdom and heirs of salvation. They are heirs according to the promise, fellow Heirs and partakers of His promise in Christ by the gospel. Believers are heirs according to the hope of eternal life and are heirs together of the grace of life. They have been appointed a kingdom by the Father.

In summary, the author understands that God is our Father through the spiritual adoption granted to believers in Jesus Christ. This relationship signifies a transformation from servanthood to sonship, resulting in the inheritance of God's kingdom and eternal life.

We will be like the angels.

The author's understanding of the state of believers in the resurrection is based on the chapter "We will be Like the Angels" in David Michael Curtis's book *Eternal Life*.

According to the author, in the resurrection, people will neither marry nor be given in marriage, but will be like the angels of God in heaven. Those who are accounted worthy to obtain that world and the resurrection from the dead also neither marry nor are given in marriage. Furthermore, they cannot die anymore, for they are equal to the angels and are the children of God, being the children

of the resurrection. The author also mentions that God makes His angels spirits and His ministers a flaming fire.

In summary, the author understands that in the resurrection, believers will be in a state comparable to that of angels, characterized by the absence of marriage and the inability to die, signifying an eternal, spiritual existence as children of God.

Not Worthy to be Compared

Based on the chapter "Not Worthy to be Compared" in David Michael Curtis's book *Eternal Life*, the author understands that the sufferings of this present time are not worthy of comparison with the glory that shall be revealed in believers.

The chapter includes descriptions of heavenly beings and the resurrected state of believers, suggesting that the future glory and incorruptible nature of the resurrected body far surpass the current earthly existence with its sufferings and corruptibility. The author quotes passages that describe the resurrection of the dead as being raised in incorruption, glory, and power, transforming from a natural body to a spiritual body. Believers will bear the image of the heavenly, just as they have borne the image of the earthy. Flesh and blood cannot inherit the kingdom of God, nor can corruption inherit incorruption; rather, believers will be changed, putting on incorruption and immortality.

The chapter also includes descriptions of angels and heavenly scenes, emphasizing the glory and power associated with the divine realm. These descriptions serve to illustrate the magnificent reality that awaits believers, making the present sufferings seem insignificant in comparison to the future glory.

Therefore, the author understands "Not Worthy to be Compared" to mean that the temporary difficulties and sufferings experienced in this life are incomparable to the eternal glory, transformation, and spiritual reality that believers will experience in the resurrection and in God's presence.

We Shall Be Like Him

Based on the chapter "We Shall Be Like Him" in David Michael Curtis's book *Eternal Life*, the author's understanding is centered on the future transformation of believers to be like Jesus Christ.

According to the author, when Jesus appears, believers will be like Him, for they will see Him as He is. The chapter also includes biblical descriptions of heavenly beings, such as the man clothed in linen with striking features, Jesus' transfiguration, where His face shone like the sun and His clothes were white as light, and descriptions of Christ in Revelation with white hair, eyes like fire, and a countenance like the sun.

These descriptions, presented in the context of believers being like Him, suggest that the author understands this transformation to involve receiving a glorified body and a likeness to Christ's divine appearance and nature. The emphasis is on the future state of believers when they will fully behold Christ and be conformed to His image.

In summary, the author understands "We Shall Be Like Him" to mean that believers will undergo a future transformation upon Christ's return, resulting in them being like Him in their glorified state, characterized by a divine likeness and the ability to see Him as He truly is.

Clothed In White Raiment

Based on the chapter "Clothed In White Raiment" in David Michael Curtis's book *Eternal Life*, the author understands that being clothed in white raiment symbolizes purity, worthiness, and righteousness granted to believers.

The author references instances where individuals are seen in white clothing, such as the young man in the sepulchre and the two men who stood by the disciples after Jesus ascended. More significantly, the author connects being clothed in white raiment to believers who have not defiled their garments and are considered worthy. It is a promise to those who overcome.

The author also highlights that white robes were given to those who were slain for their faith. A great multitude from all nations is seen before the throne and the Lamb, clothed with white robes. These are identified as those who came out of great tribulation and have washed their robes and made them white in the blood of the Lamb.

Furthermore, the author quotes Revelation 19:8, which states that fine linen, clean and white, was granted to the bride, and this fine linen is the righteousness of saints. The concept is also linked to putting off the old self and putting on the new man, created in righteousness and true holiness.

The author includes other symbolic references to being clothed, such as being washed and anointed, clothed with embroidered work, fine linen, and silk, and being decked with ornaments, all in the context of a transformed state. The "best robe" is given to the prodigal son upon his return, signifying restoration and acceptance. Priests being clothed with righteousness and saints shouting for joy are also mentioned. The author also references being clothed with the garments of salvation and covered with the robe of righteousness. Putting on the Lord Jesus Christ is presented as a way of not making provision for the flesh, and being baptized into Christ is linked to putting on Christ.

In essence, the author understands being clothed in white raiment as a symbol of the spiritual transformation and cleansing experienced by believers through faith in Jesus Christ and His sacrifice. It represents their righteousness, their acceptance before God, and their participation in the heavenly realm.

Our Mortal & Immortal Bodies

Based on the chapter "Our Mortal & Immortal Bodies" in David Michael Curtis's book *Eternal Life*, the author's understanding revolves around the transformation from a corruptible, mortal earthly body to an incorruptible, immortal heavenly body.

The author refers to the "earthly house" or "mortal body" and the "heavenly house" or "future Angel Bodies". Believers groan in their earthly bodies, desiring to be clothed with their house from heaven, so that mortality might be swallowed up by life. While in the body, they are absent from the Lord, and they are willing to be absent from the body and present with the Lord. Everyone must appear before the judgment seat of Christ to receive what is due for actions done in the body.

The author emphasizes that flesh and blood cannot inherit the kingdom of God, nor can corruption inherit incorruption. A "mystery" is revealed: not all will die, but all will be changed. This change happens in a moment, at the sound of the trumpet, when the dead will be raised incorruptible, and believers will be changed. This corruptible body must put on incorruption, and this mortal body must put on immortality. When this happens, the saying that death is swallowed up in victory will be fulfilled.

In summary, the author understands that the current mortal, corruptible body is temporary and will be replaced by an immortal, incorruptible body in the resurrection. This transformation, described as putting on a "heavenly house," is necessary to inherit the kingdom of God and signifies the victory over death.

The Wedding Feast

Based on the chapter titled "The Wedding Feast" in David Michael Curtis's book *"Eternal Life,"* the author's understanding of this concept is drawn from the parable of the wedding feast found in Matthew 22:1-14.

According to the author, the kingdom of heaven is likened to a king who made a marriage for his son and sent out servants to call guests to the wedding. Those who were initially invited were unwilling to come, making light of the invitation and even mistreating and killing the servants. Because of this, the king was angry and destroyed those murderers and burned their city.

The king then instructed his servants to go into the highways and invite everyone they found, both bad and good, to the marriage. The wedding was then furnished with guests. However, when the king came in to see the guests, he noticed a man who did not have on a wedding garment and cast him out into outer darkness. The parable concludes with the statement, "For many are called, but few are chosen."

The author also includes references to being clothed with the change of raiment after iniquity has passed away, being clothed with garments, and the bride being arrayed in fine linen, which is the righteousness of saints.

In summary, the author understands the Wedding Feast as a representation of the kingdom of heaven, to which many are invited. However, the invitation requires a proper response and readiness, symbolized by wearing a wedding garment, which the author links to the righteousness of saints. While the invitation is broad, not everyone who is called will be chosen to partake in the feast if they are not appropriately prepared.

The Prodigal Son

Based on the chapter titled "The Prodigal Son" in David Michael Curtis's book "Eternal Life," the author's understanding is drawn from the parable in Luke 15:20-24 and related biblical passages that emphasize themes of repentance, acceptance, and restoration.

According to the author, the parable illustrates the father's compassionate response to the son's return. While the son was still a long way off, the father saw him, had compassion, ran to him, embraced him, and kissed him. When the son confessed his sin and unworthiness, the father instructed his servants to bring the best robe, a ring, and shoes for him, and to kill the fatted calf for a celebration. The father declared, "For this my son was dead, and is alive again; he was lost, and is found."

The author also includes other passages that resonate with the themes of cleansing, adornment, and restoration, such as being washed, anointed with oil, clothed with embroidered work, fine linen, and silk, and decked with ornaments. Being clothed with the "best robe" is a sign of being washed and accepted. These actions symbolize spiritual cleansing and being adorned for a special occasion or state. The author also links this to being clothed with righteousness and salvation. Putting on the Lord Jesus Christ and putting on the new man, created in righteousness and true holiness, are presented in this context, signifying a spiritual transformation.

In essence, the author understands the Prodigal Son narrative as a powerful illustration of God's unconditional love, forgiveness, and readiness to restore those who return to Him in repentance. The father's actions symbolize God's gracious acceptance, and the blessings of spiritual renewal and righteousness bestowed upon the repentant sinner.